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IN TWO PARTS, PART I

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REGISTER



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FRED EASTMAN, *Editor*

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WARNING

You will not have been long in the ministry before you discover that it is possible to be fussily busy about the Holy Place and yet to lose the wondering sense of the Holy Lord. We may have much to do with religion and yet not be religious. We may become mere guide-posts when we were intended to be guides. We may indicate the way, and yet not be found in it. We may be professors but not pilgrims. Our studies may be workshops instead of "upper rooms." Our share in the table-provisions may be that of analysts rather than guests. We may become so absorbed in words that we forget to eat the Word. And the consummation of the subtle peril may be this: we may come to assume that fine talk is fine living, that expository skill is deep piety, and while we are fondly hugging the non-essentials the veritable essence escapes.—JOWETT, *The Preacher, His Life and Work*.

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Ancestors

By CARL S. PATTON

A Sermon, based upon the fifth chapter of the book of Genesis, by the Moderator of the General Council of the Congregational and Christian churches.

THIS is not a timely sermon. Nor a local one. It has nothing to do with politics; nor with the war in Manchuria; not even with the unemployment situation. It is such a sermon as one might preach at any time, or perhaps you will think at no time.

But from my boyhood up, this story of the ancient men, who lived so long, has been to me, as I suppose it has been to most folks, a cause of wonderment. The youngest of these men died or was translated at 365. The oldest died at 969. They averaged 858. Now that is something so contrary to our observation, or to what we supposed was true of the past of the human family, that the least curious or skeptical of us is inclined to wonder at it.

People have had various ways of getting around the figures given in this genealogy. In a Sunday-school class I was once teaching, it was suggested that perhaps it should read "months" instead of "years." Then that would make Adam die at 77. There is nothing improbable in that. But neither is there anything remarkable about it. I expect to live longer than that myself. But Adam was 130 when Seth was born. If he was only 130 months, instead of 130 years, that would make him the father of Seth at 11 years of

age—which doesn't seem quite probable, especially as he had had two children before that. What is worse, Enoch and Mahalalel both had children at 65. If that should be 65 months instead of 65 years, that would make them fathers at $5\frac{1}{2}$ —which doesn't seem to help much. After some discussion with the Sunday-school class which proposed this solution, it was abandoned.

Other people have said, "A year must have been shorter in those times than it is in these." But a year has always been as long as it took the earth to go around the sun, and there is no evidence that it used to get around quicker than it does now. If you say, "We sometimes use the word year meaning an indefinite time," I reply, "Not when we are telling how old we are—not if we are truthful about it. No, a year is a year, all right, and that is what it means here."

Now if you like to believe or if you feel obliged to believe, or anyhow if you do believe that a few thousand years ago men used to live an average of some 850 years, or if not all men, at least the ancestors of a chosen line, far be it from me to rob you of any belief that seems precious or helpful to you.

But to me it seems extremely unlikely

that any such thing ever happened. I see no reason to believe that in any part of the world at any time men have lived to such an age. I bear in mind the fact that medical science has made the life of man much longer than it was in ancient or medieval times, and when I find Dr. Driver saying in his commentary on this passage, "It need hardly be said that such longevity as is here described is physiologically incompatible with the structure of the human body," that strikes me as a conservative statement. Judging from my own body, an uncommonly good one for practical purposes, and how it seems to be standing it at the end of sixty years, I certainly should hate to try to run it for 800 years longer. Weren't these old worthies ever sick? Was there no tuberculosis in their days? Was there no rheumatism, or did they have that for the last 200 years of their lives? There were no dentists, of course, so perhaps their teeth lasted. There were no doctors to tell them what was wrong with them, so perhaps they pushed along without observing it. But it looks doubtful to me.

And psychologically it would be as bad as it would be physiologically. How did a man keep himself interested in life after he passed the 500 mark? What did he work at, and how did he occupy his spare time, between the ages of 600 and 700? Doubtful, difficult, I should say.

All I discover as I look more closely at the story makes me feel all the more this way about it. We do not know who wrote it. We used to credit it to Moses. But even if Moses wrote it, which he didn't, he wasn't born till 2,600 years after Adam, so how did he know about it? The story belongs to a part of the Old Testament which was written about 500 B.C. But according to the account the last of these ancient worthies died about 2400 B.C., and so would have been gone some 1,900 years before this story was written. That's quite

a while for the dates of births and deaths to be accurately remembered.

I observe also that all the author knows of any of these men is how long they lived and how old they were when they were married. That is suspicious. Seems as if, if he knew that much about them, he might have known something more.

You must observe, also, this item of the age at which these men began to have children. For you must not picture them as grown up at 19 or 20. The period of their youth was extended, like that of their entire life. The youngest of them began to have children at 65. Jared was 162 and Methuselah was 187 when they were married. Noah is said to have been 500 when his three sons were born. One hesitates to ask such a question; but was Noah a bachelor for 499 years, and did he, after that, have the hardihood to embark upon marriage and a family life?

Which brings up another question: Did the women live as long as the men? Was Jared's wife say somewhere around 150 when she married him at 162? Or Lamech's wife 170 when she married him at 182? Or if the women did not live as long as the men, will you explain to me how Enoch could get a wife at 90, or Methuselah at 187, when there must have been so many younger and more attractive men around? Now what young girl would want to marry Noah at 500?

Now you must not think I am making fun of this story. If there is anything ridiculous about it, it is in the story itself, not in anything I say about it. I am only showing you what is in it. You can take your own Bible and your lead pencil and figure it out for yourself.

And I must mention still one other item. These ancient heroes are all supposed to have lived somewhere together. I don't mean all in the same house, but all in the same vicinity. It is expressly stated later in the book of Genesis that

they did not begin to scatter over the earth till after this. Up to this time they all lived together somewhere around or near the Garden of Eden. Now picture a family party, held we will say by Adam when he was 900—perhaps in celebration of the nine hundredth anniversary of the creation of the world. There would be his son Seth and his wife, aged about 770; and his grandson Enoch and his wife, about 665; and their son Cainan, 550; and his son Mehalalel, 485; Jared would be there, Adam's great-great-great grandson, 425 years old. Enoch, his son, would be only 263, but I suppose he would be there with his wife and their son Methuselah, at that time only 198; and finally, little Lamech would be there, 13 years old, representing the ninth generation, with all his ancestors for the last 900 years, alive and well, around him. You will probably think I have said enough, but this one more item has to be added: Adam had no brothers and sisters, but all the rest had plenty of them; for it is expressly said that after the birth of the first-born, the father lived all the way from 300 to 800 years, and continued to have both sons and daughters. If you have any imagination, therefore, picture, besides the grandfathers and grandmothers, the uncles and the aunts and the cousins who would be around.

Now what SHALL we say about such a story? Let it be said at once that nobody can prove that it didn't all happen exactly as it is here told. If it said that Lamech was 1,000 years old instead of 182 when his first child was born, and that he lived 3,000 years after that instead of only 595, nobody could prove that it did not happen so. It's not a matter for proof, obviously.

But if you ask me what I think about it, I think it is the same kind of story that many ancient peoples told about their ancestors. The Babylonians did even better than the Hebrews. They told about ten

kings who reigned before the flood a total of 432,000 years, or an average of more than 43,000 years apiece. Sir John Frazer tells of a people living in Southwestern China who have the same tradition about long-lived ancestors. Hesiod, speaking for the Greeks, says there was first an age of gold, then one of brass, etc. Every people has imagined some such grand and good time in the past, some time when people did not have to work hard, as Adam did not in the garden; some time when life was neither brief nor uncertain but men lived on and on indefinitely.

The Hebrews also had this idea of a golden age in the beginning, and with them as with other ancient peoples, long life was one item in it. For long life to them was the greatest gift of God. "With long life will I satisfy him," says the ninety-first Psalm. The prophet of the exile, picturing the good times coming for his people, says, "No babe shall die in Jerusalem in infancy, nor any man who has not lived out his years of life; he who dies youngest shall live a hundred years." Long life—that was the great gift of God. Now, said the Hebrews, in the beginning, everybody had it. In the golden age, before the earth had become corrupt, 400, 800, 900, was the ordinary span of life.

This genealogy, therefore, is part of the Hebrew picture of the golden age of their forefathers. It is not history. No such men ever lived to any such ages. It is poetry, imagination, weaving its spell about the good old days that are gone.

I should be sorry to have you think I have spoken to you of all this just to make you uncomfortable, or to make you say, "There's one more thing gone." But if you can make some part of the Bible mean something which never did mean anything to you before; or if you discover that some portion of it that you have felt you ought to believe just because it is there but which you can't really believe, doesn't

have to be believed because it does not belong in the realm of history, that is a gain. That's one thing I have tried to do with this old story. If you take it literally, and as a matter of history and fact, then you have to believe that there was a time when men lived ten times as long as they do nowadays. There is no evidence that that is true; and if it were true I don't see what it would be worth. But if it is a piece of folk lore such as arose among many ancient peoples, then you get an insight through it into the working of the minds of the people who wrote the Bible. And that ought to be worth something. If you have tried to believe it but couldn't, and still thought you ought to because it was there, it may be a relief to you to feel that it isn't there to be believed, it is there to be understood. That's the first thing.

And the second is like unto it. It is of no use to read the Bible unless you can use your imagination, as the people did who wrote it. Nine-tenths of our troubles with the Bible come from our habit of reading it as if it were everywhere a book of sober and scientific history. There is history in it, of course, but there is much of it that is only mistaken when it is read as history. The Hebrews had no *Saturday Evening Post*, no *American Magazine*, no moving pictures. But they had to have entertainment of some sort. They had leisure moments as we do—many more than most of us do—and they had to fill them up somehow. And they filled them up, as they sat through the long day or the longer night watching the sheep, as all ancient people did, with stories. Works of the imagination they were, based sometimes on historical characters like Abraham and Jacob, and sometimes, as in this instance, apparently, just woven out of their fancy. Homer sang his songs in Greece about the time these old stories were being told around the campfire among the Hebrews. He was more of a poet than the man who

composed this genealogy. But they worked alike. They took the legends that had come down to them, which glorified their ancestors and which made the world of the long ago seem wonderful even if the world of the present was commonplace enough, and handed them on to those who came after them. If we have not known what to make of them, that is our fault, not theirs.

But what I want mostly, and finally, to say about this old story is that there never was any golden age in the past. No age from which the world slipped down into its present evils. No age better than this present time, or so good. That is one of the striking differences between the ancient and the modern attitude toward the world; ancient times looked back wistfully to some glorious period that was gone, amused itself by drawing pictures of its glories, hoped vaguely that sometime it might return, or mourned because it saw no hope of that. The modern man sees the golden age in the future; and he sees it coming. We hope for a better world, not merely than now is, but than has ever been. We don't want the impossible. It is no part of our picture of this better world that we should live to be 900 years old. But we do want a world where men are no longer killed off in their prime by war or by disease—and we can see that coming. The doctors, the scientists, the statesmen, are all working for it. We want a world where every man shall have his chance, where sorrow and regret and pain shall be diminished and joy and usefulness and peace shall be increased—and we can see that coming:

These things shall be, a loftier race
Than e'er the world hath seen shall rise,
With flame of freedom in their souls,
And light of knowledge in their eyes.

No golden age in the past. But for every man of faith and of vision a golden age coming. Not so fast as we could wish, but

as fast as our human family can get ready for it and bring it about.

Up, up, up, from the beginning, up from ignorance to knowledge, from barbarism to civilization, from superstition to pure religion, from war to peace, up even from a brief and uncertain life for the individual to the full term of years allotted

him by Nature, up to a life, however long or short, filled with opportunity and packed with satisfaction and crowned with hope, that's what God has planned for us. That's what we have in a measure already attained. That's the golden age, ahead. Now God help you and me and every man to hurry it along!

Religion Come Alive

By A. C. McGIFFERT, JR.

The following article is part of a book entitled "Jonathan Edwards" which Harper and Brothers will publish this spring.

PROPHETIC of days ahead was a revival of religion in 1735 at Northampton, Massachusetts, where the youthful Jonathan Edwards had been preaching for half a dozen years. It was to provide him with one of the main objects of intellectual and emotional interest for a score of years. This was not his first experience of a revival. They had occurred from time to time in his father's church. But this was his first professional contact with one. To his colleague they were an old story. Mr. Stoddard could recall four previous "harvests," as he called them, during the sixty years of his ministry. His experience with them he had garnered up in a couple of brief volumes which he shared with his young assistant who was also his grandson.

These revivals of religion, however, had been tentative, sporadic, and local. Half a dozen years after Mr. Stoddard's death there occurred another revival which, because of its far-reaching consequences, may be considered part of a movement that was spreading across the face of the whole Christian world. In Germany this

larger movement goes by the name of Pietism, in England it is known as Evangelicalism, in America as the Great Awakening. It was the precursor of the Romantic movement which came to expression through such men as Rousseau in France; Goethe and Schleiermacher in Germany; Coleridge, Carlyle, and Wordsworth in England. These poets and philosophers carried the insights of Pietism out beyond the confines of the church in which it was cradled and applied them to the social and intellectual life of the secular world.

This general movement represented an emancipation from formalism, intellectualism, and moralism in religion. It refused to identify religion with forms and ceremonies. Religion was more than ritual. It declined to equate religion with theological propositions and correctness of belief. Religion was more than creed. It saw through the speciousness of the assertion that man's claim on life is satisfied when he becomes a good citizen or an honest and friendly neighbor. Religion was more than civics. Religion was seen to be the profoundly stirring response and reconstruction of an individual's whole nature

in the face of the impressions of power, beauty, and goodness which God and the universe make upon him. Pietism found room for the emotions. It dignified the religious feelings. In New England the time was ripe for a revival of such religion. But the occasion waited upon a leader who should crystallize and dramatize the situation and force the issue. From Edwards' fiery spirit came the spark that set the ready tinder aflame.

The beginning of the Northampton revival of 1734-35 is shrouded in obscurity. Edwards' preaching must have been a major factor in its origin. But prior to 1733 he did not date his sermons, so that it is now impossible to trace the way in which, with cumulative effect, his preaching and leadership finally produced a revival of religion that in intensity far exceeded anything that had happened in Northampton in days gone by. Yet it is not difficult to reconstruct the affair in imagination once it was under way.

"How have you indulged yourself from day to day and from night to night in all manner of unclean imaginations!" Tall, pale-faced, gestureless, Edwards stood behind the preacher's desk on a Sunday morning in 1734 and announced as his text a phrase from the Epistle to the Romans: "That every mouth may be stopped." Some years later he came to count it his most effective sermon. When he sat down there were few in the congregation who could still think complacently of themselves. He named no names. But his words searched out individuals.

Look over your past life. . . . How little regard you had to the Scriptures, to the word preached, to Sabbaths and sacraments! . . . What wicked carriage have some of you been guilty of towards your parents! . . . What revenge and malice have you been guilty of toward your neighbors! Have not some of you allowed a passionate furious spirit and behaved yourselves in anger more like wild beasts than

like Christians? . . . What covetousness has been in many of you! How much of a spirit of pride has appeared in you! . . . How have some of you vaunted yourselves in your apparel! Others in their riches! Others in their knowledge and abilities! How it has galled you to see others above you! How much has it gone against the grain for you to give others their due honor! And how have you shown your pride by setting up your wills and in opposing others and stirring up and promoting division and a party spirit in public affairs! . . . And what abominable lasciviousness have some of you been guilty of! . . . Your soul . . . has become a hold of foul spirits and a cage of every unclean and hateful bird. . . . And such company, where lascivious talk and unclean songs have been carried on, has been your delight.

Small wonder that many believed him when he drew the conclusion that "men go to hell every day out of this country"!

No one's back escaped the scourge of his words.

How have you neglected your children's souls! . . . What low thoughts you have had of God and what high thoughts of yourselves! Many of you by the bad examples you have set, by corrupting the minds of others, by your sinful conversation, by leading them into sin or strengthening them in sin and by the mischief you have done in human society other ways have been guilty of those things that have tended to others' damnation. . . . God has preserved you while you slept; but when you arose it was to return to the old trade of sinning. . . . If God should forever cast you off and destroy you, it would be agreeable to your treatment of himself, of Christ, of your neighbors and of yourself.

There was a directness, a passionate earnestness, and a searching indictment in this preaching such as Northampton was unaccustomed to. Ordinarily the villagers went to church on the Sabbath because there was nothing else to do. The church service offered a welcome relief from the routine drudgery of the week.

The minister's lecture changed the current of their thoughts, giving both farmer and housewife something fresh to think about. The sermon served as newspaper, journal of opinion, historical novel, and debate all in one. During the service, to be sure, one might also chance to come face to face with those farther reaches of human experience that slip from the jaded sight of the work-a-day week. One might recover a sense of participation in the age-old experience of human living. One might come to realize the frailty and fragmentariness of this mortal life. After the service there were neighbors to meet and there was gossip to be exchanged.

So it had often been in the past. But the sermons Edwards was preaching all probed deeper. His strategy was not to make religion easy. He expected others to find the same fierce joy he himself experienced in doing something that it was just barely possible to do. Nor was he wholly mistaken in his strategy.

To be sure, when the benediction had been pronounced, the pew-doors slatted open, and the congregation had begun to file out of the chilly meeting-house, there must have been some among the number whose faces were white with rage, for anger has always been a familiar device to which people have recourse when they find their self-esteem threatened. Others doubtless were nodding their heads in acknowledgment of the justice of the arraignment, only to discount it immediately by various excuses: What other behavior could you expect of me with a wife like mine, or with the kind of land I have to farm, or with my headache or my bad heart?

Some of the members of the congregation probably hurried out intent on filling an engagement or finding something else to do, knowing that if they kept busy they could forget the grim picture of themselves which the preacher's words had

conjured up before them for one bitter moment.

Furtively a few must have sneaked off to the tavern, though this practice, as we shall see, became increasingly infrequent. There they could join with their cronies in snickering at the fantastic notions of the preacher. The wounds of his barbed words would heal in the companionship of friends who made fun of the ideals and standards he had for an instant made compelling.

But the majority seem to have responded to Edwards' appeals. We shall not be far wrong if we think of them leaving the church deeply troubled in spirit. It is, in fact, possible to construct a moving-picture of their tortured thoughts that is psychologically true, even though lacking in historical documentation. Without a turmoil of heart on the part of many, the historical facts of the revival can be neither explained nor appreciated. How far Edwards' preaching was the cause and how far only the occasion of their perturbation cannot, of course, be determined. They must have marveled at the uncanny accuracy of his description of their behavior. Even so, perhaps he succeeded not because of the specific sins he enumerated so much as because he focused attention both on the unattained possibilities of good in his people's lives and on the growing strength of desires and tendencies they recognized as being potentially disastrous. He forced them frankly to face themselves, even though the sight they saw was well-nigh unbearable. "Consider what you are." So life reached a climax for one individual after another.

We may easily imagine how these men and women faced this crisis that threatened to destroy the already shattered integrity of their souls. Being temperamentally neither cravenly evasive nor resigned they could not bring themselves to seek peace at the price their neighbors

paid. They must endeavor to reconstruct their lives around some new principle of unity and purpose. But first of all they must talk their problem out. To whom should they turn for help? Why not to Mr. Edwards himself? He was known to be able to keep his mouth shut. But might it not be better to go to some friend who would be less likely than Mr. Edwards to pass judgment on them? No, they did not want sympathy and excuses. They wanted understanding. They craved objectivity of judgment. They needed counsel as to how to piece together the disjointed and damaged fragments of their lives. Above all, they wanted to come to terms with conscience in some more satisfactory way than just by throwing it out of the window. Perhaps it would be well to see Mr. Edwards. After all, he stood in their eyes as the representative of their conscience and of the best in the community. He was a kind of symbol or at least a reminder of their God. Nothing less than the ultimate approval and support of that which they honored and loved, mediated through him, could heal their hurt. And even if he did nothing more than listen, he would help, for, as they dumbly knew, confession is a kind of cure in itself, or at least the first step toward a cure, liberating one, as it does, from the awful isolation of a guilty conscience.

In agony of soul they knocked at the door of the parsonage, seeking counsel. The young minister soon found himself occupied with a kind of personal work that was a much greater drain on his vitality than study or the preparation and delivery of sermons. "The place of resort," according to his account of the affair, "was now altered; it was no longer the tavern but the minister's house that was thronged far more than ever the tavern had been wont to be." When the work was at its greatest height in March and April, he interviewed persons "at the rate

at least of four in a day or near thirty in a week, take one with another, for five or six weeks together."

Fortunately—until his health again broke under the strain, forcing him to go away on a second recuperative trip—Edwards was able to put himself unreservedly at the disposal of these sick souls. The American preacher of the first half of the eighteenth century, unlike his twentieth-century counterpart, was not enmeshed in a network of miscellaneous duties. There was in Edwards' day practically no place in the ministry for the man whose major talent was a capacity to run organizations. The minister did not then have to carry on an elaborate program of religious education. Nor was he looked to as the leader in social reform.

So Edwards was able, without in any way jeopardizing the program of the church, to adjust himself to the new demand on his time. More than once in the early days of the revival the young pastor must have felt at a loss as to what counsel to give and how to handle the disturbed emotions of his visitors in the little study. Referring to cases of melancholia he frankly confessed, "One knows not how to deal with such persons." Fifteen years later he could see even more clearly his youthful lack of judgment and experience. "Instead of a youth there was want of a giant in judgment and discretion among a people in such an extraordinary state of things." At the time, though he exercised every caution, he was conscious of his inability to meet these spiritual problems with complete effectiveness. "I once did not imagine that the heart of man had been so unsearchable as it is." So he oscillated between moments of exaltation at his successes and of despair at his failures. Between appointments he must have conned the pages of Mr. Stoddard's *Guide to Christ or the Way of Directing Souls That Are under Conversion*. When Timo-

thy Edwards rode up from Windsor, as he frequently did, father and son no doubt engaged in discussions about the cure of souls that warmed the heart of each. But at best no one could have helped a man like Edwards very much, for his habit of shrewd and fresh observation, no longer confined to spiders and rainbows, prevented him from using stereotyped methods with his cases. He perceived too clearly the sharp differences and personal peculiarities of the individuals who came to him to treat them all alike.

The revival, once started, gained momentum with prodigious rapidity. The thing could not be hid. Reports of it reached even to England: Northampton

in the Massachusetts Bay Colony is aflame with new zeal for God! Edwards was besieged with requests for information about what was going on in the little frontier town so far away from the centers of culture and commerce.

His response was a small volume issued in the form of a letter, dated November 6, 1736, entitled, *Narrative of Surprising Conversions*. The adjective "surprising" indicates the tone of the book. No one was more amazed or startled than Edwards. He did not try to explain or justify the revival. He simply told the story, with a skill in narration and exposition that sets him at once among the masters of American prose.

The Growing Stature of Jesus

By BENJAMIN W. ROBINSON

I

JESUS emphasized many of the qualities of character which the study of psychology has shown to be fundamental. It is from this direction that we should approach Jesus' practice of prayer. Jesus frequently spent minutes and sometimes hours, once in a while even a whole night, in prayer. It was for the strengthening of his own soul that he prayed. He was giving himself to the task of helping his countrymen. He found patience and courage in talking it over with his Heavenly Father. His friends asked him to teach them the secret. He told them a story of a man at midnight going to borrow some bread. He told them of the importunate widow. Failure to receive the benefit of prayer should not discourage. Keep at it and never give up. As

soon as any question about God is brought into the subject of prayer, it distracts attention from the value of prayer in itself. Jesus believed in the goodness of the Heavenly Father and did not hesitate to declare it when asked about it. But he constantly endeavored to show the value of prayer apart from any question about God.

The Lord's Prayer has sometimes been made into a list of petitions. More than once some social worker or leader has come to our chapel service and explained to our students that Jesus told his followers to pray for their daily bread. But as soon as the phrase "Give us this day our daily bread" is traced to its original context, it becomes the expression of a spiritual longing of the human soul. The author of Proverbs is but expressing his ideal of the religious life when he cries:

Give me neither poverty nor riches;
Feed me with the food that is needful for me;
Lest I be full, and deny thee, and say, Who is
Jehovah?
Or lest I be poor, and steal, and use profanely
the name of my God.

My class in the "Religion of Jesus" expressed Jesus' attitude toward prayer rather accurately when one of them suggested that "prayer is a charging of the battery of the soul through contact with the unseen and the eternal." Or, as another student put it, who evidently had some knowledge of radio, "Prayer is a tuning of the soul to catch the music and the harmony of the universe."

II

Similarly, in regard to Jesus' thought of the kingdom of God, there is now practical agreement among progressive New Testament scholars. Jesus had great hopes for the future. As Deissmann has well put it, the kingdom of God was the expression of Jesus' undaunted and sublime optimism.

Jesus looked at his neighbors and friends in Galilee. He saw that hope long deferred makes the heart grow sick. He told them in the language of the Old Testament that they were citizens of the Jewish kingdom. For centuries they had belonged to Jehovah, the God of the Jews. "Jehovah is our king" (Isa. 33:22). "He has chosen Solomon to sit on the throne of the kingdom of Jehovah" (I Chron. 28:5). "You shall be to me a kingdom and a holy nation" (Exod. 19:6). "You are God's kingdom," said Jesus to those about him. Not that outward conditions were ideal. The people composed God's kingdom. But some elements of the kingdom were lacking, while other elements were clearly present. "The kingdom of God is like a bit of yeast that a woman took and mixed in a big batch of flour until it all

rises" (Luke 13:20; Matt. 13:33). "The kingdom of God is like a man sowing seed in the ground. . . . First the blade of grass, then the head, then the fully developed grain" (Mark 4:26).

Thus Jesus' hope was both material and spiritual. The material side was furnished to his environment ready-made. Without any questioning of the apocalyptic expectation, the spiritual side was given particular emphasis by Jesus in his endeavor to bring immediate comfort and help to the oppressed and the heavy laden.

The happiest thought about Jesus' view of the kingdom is that it is all to be realized here upon earth. The otherworldliness of medieval theology with its pictures of heaven and hell in another existence has no place in the teaching of our leader. He talked about a fellowship and brotherhood, an international comradeship to be brought about in the not distant future. He urged upon men and women the importance of developing a character and a communion with God which would be appropriate and fitting to those who, as God's children, expect to share in his new commonwealth.

III

With this high message and this purpose of uplifting and ennobling the lives of those about him, Jesus would visit some little town here or there, would stand on some street corner and talk to those who eagerly gathered, as they do today to listen to the news which any newcomer would have to bring. His first recorded words in the early sources were "You poor people are fortunate" (Luke 6:20; Matt. 5:3). The words would command immediate attention. Those who heard would listen with interest to what the speaker would have to say to explain his meaning. When Jesus went on to say "because the Kingdom of God is yours," they

would be attracted, half credulous, but not satisfied. What could he mean?

When he told them not to fret when their neighbors told lies about them and abused them, they began to wonder how he would justify such gossip and petty persecution. Then he continued with ringing words: If you are not troubled by such things, your reward will be great. But what will be our reward? the listener would eagerly ask. This is the way that the great prophets of the olden days were treated. Immediately even a poor outcast would feel his personal dignity and self-respect returning. He was classed with the prophets.

Jesus' next words were: "Love your enemies, do a kindness for those who hate you, say a prayer for those who abuse you" (Luke 6:27).

A rabbi of a large Chicago temple was recently in a class on the "Religion of Jesus." We were discussing the possibility of sympathetic relations between modern progressive Jews and Christians. He maintained that this was impossible in the realm of religion. He said that Jewish scholars recognized three outstanding differences which could never be bridged. One was that while Christians believe that a human being is born with an inherited guilt or taint of sin, the Jew believes that a child is born with a pure body and a pure soul as a child of God! A second difference lies behind the beatitude "Blessed are the poor." The Jew does not believe that poverty is a blessing! The third difference is that Christians teach that men should love their enemies. This, he explained, is a human impossibility which Christians never have been able to practice and never will.

The incident makes it possible to visualize the impression which Jesus made in the old days when he uttered these impossible words. The listener would turn his back or begin to move away. When

Jesus continued, "If someone strikes you on the cheek, turn to him the other," the listener would throw up his hands in oriental fashion in expression of disgust, and leave the scene.

Just as he would be getting out of ear-shot, he would hear these words: "If you love only those who love you, what credit is that to you; even worldly people love those who love them."

He would hesitate in order to see what the next words might be. Then he hears Jesus repeating again, "Love your enemies and be constantly helpful, and your reward will be great." That word "reward" brings him back again to hear Jesus explain the reward: "You will in this way be sons of the Most High. He is kind to the unthankful and the bad." As Matthew has it: He makes his sun to rise for the bad as well as the good. He sends his rain for those as well as these. Be both-sided in your kindness and helpfulness just as the Father above is.

IV

Turn from the first words of Jesus to those recorded last in the pre-Markan sources. They have to do with the story of the man who earned nothing (Luke 19:12). The man who had earned ten times the amount intrusted to him has received his reward. He had been placed over ten cities. The one who earned five times as much has also been recompensed.

Then the other one came, saying, "Sir, here is your money which I have kept carefully preserved in a handkerchief; for I was afraid of you, because you are a very strict man. You take what you have not planted and harvest what you have not sown." To him he said: "I will convict you out of your own mouth, you worthless servant. You knew that I was a very strict man, taking what I had not planted and reaping more than I had sown."

These words lead to the very heart of Jesus' contribution, to what was new in his religion. For the historical student it is of first importance to understand what was old. He is then in a position to judge what was new. Some scholars feel that it is dangerous pedagogy to tell a mature student that there was anything new in Jesus' religion. They take the example of the modern airplane. Is there anything new about it? It is easy to understand that a student aviator should be told that there is nothing unnatural or supernatural about a plane. Its engine works like other engines. In case of danger, if you work the levers in rational fashion, the plane will respond in a rational way.

Yet if there is anything new anywhere, if the telephone or radio is new and has brought new ways of living, then there most certainly was something new in the religion of Jesus. This new element is to be found not in the expectation of a day of judgment, for that was Jewish, not in any emphasis upon heart-righteousness as

distinguished from ceremony and sacrifice, for that was prophetic.

Rather the genius and vital spark of his religion is to be found in the positive spirit of service which he lived and which he imparted to his fellows. This love and helpfulness toward others is so absolute that it includes one's enemies. Even the thief who steals your coat is worthy of whatever you can give him. The cup of cold water has rightly become the symbol of Jesus' ideal. The symbol becomes brighter when we remember the scorching sun of that climate, the scarcity of water, and the refreshment of a drink that is cool.

Modern research has illumined the character of Jesus more and more brightly with the passing years. Other leaders may or may not have increased in stature under close critical study. But historical study of Jesus has had the effect of making him stand out above every other with a beauty of spirit which seems limitless in its grandeur and power.

The Church and Sick Souls

By A. T. BOISEN

JESUS in his healing ministry dealt more often with the mentally ill than with any other type of sufferers. According to the earliest Gospel, four of the fourteen miracles of healing were cases of demon possession. The first miracle was the casting out of a demon. When he sent out the Twelve he commissioned them to cast out demons and no mention is made of any other diseases. And after his crucifixion he appeared first to a woman from whom he had cast out seven demons.

But strangely enough, the Christian church of today, interested though it has always been in the care of the sick, is doing nothing for the very group with which Jesus was most concerned and whose difficulties seem to fall within the church's especial domain. The Protestant churches of America are thus supporting some 380 hospitals at a total cost of more than \$10,000,000 annually; and yet of these only three are concerned with the mentally ill. The 325,000 mental sufferers, a group almost as large as that in all other

hospitals put together, are cared for almost entirely by state institutions. And there they are left without religious ministration other than formal services conducted by near-by ministers who have paid little attention to the special problems of those whom they thus seek to serve. Yet in most of the cases which come each year to our mental hospitals, those problems, to use the church's own term, are "spiritual" ones. By that I mean that no distinctive organic pathology has as yet been demonstrated. The trouble seems to lie in the realm of emotion and volition, of belief and attitude, and generally it is rooted in the sense of personal failure. It has been aptly said that if a man has a broken leg, he can easily be cared for in a church hospital, at church expense, and under church influences. But if he has a broken heart, he is turned over to the care of the state and there forgotten by the church.

But important though it is to serve this large and religiously neglected group of sufferers, we at the Chicago Theological Seminary are not interested in pathological cases for themselves alone. For the student of religion the great interest lies in the opportunity afforded through this service of getting new light upon the laws which operate also in normal mental life, particularly in the field of religious experience. According to my medical friends, most of what we know today in regard to human physiology has come through the study of diseased conditions. They explain this by saying that in disease no new processes are introduced into the body. All that happens is that the balance is destroyed so that we see in exaggerated form processes which are present in health. Disease thus serves to isolate and call attention to certain factors which might otherwise escape attention. The study of the pathological, therefore, serves as one of the best approaches to the

understanding of the normal. The same principle seems to apply quite as well to psychical as to physical diseases. In helping the mentally ill and seeking to understand their experiences, we may gain new insight into laws which operate in the normal mental life, particularly in the field of religious experience. When once we break down the imaginary wall which separates the normal from the pathological and survey the inner world throughout its entire range from the bottom-most depths of the infernal regions up to religious experience at its best, then and only then will we gain any understanding of it. And that inner world of thought and feeling, of longings and fears, is the world with which religion deals.

The problem of mental disorder thus confronts us with the problem of sin and salvation, of guilt and forgiveness. I can therefore say that we are not seeking to introduce anything new into the theological curriculum. *Rather, we are trying to call attention back to the central problem of theology and the central task of the church.* All that is new lies in the approach, not through the study of books and traditions, but through the study of living human documents, particularly those revealing documents opened in the day of inner judgment.

The first and most important application of our experience at the hospital lies therefore in its bearing upon the message of the minister and in the light which it throws upon his task. Out of the dark abyss in which we labor, from the tragic experiences of the maimed and the dying, many of whom are beyond the reach of help, it may be possible to gain a new appreciation of the terrible reality of the struggle for salvation and of the issues of life and death with which the church is dealing. Against the dark background of suffering we may see the agonized outreach toward the light and the deep long-

ing for approval by that in human society which we regard as best. We have, laid bare before us, the springs of human action and the goals of human striving. We see revealed the operations of moral law as it expresses itself through the conscience and its sense of sin and guilt and as it is manifested in the healing power of forgiveness. And we may learn to feel the importance of helping people to face their personal difficulties before it is too late and to come to those who are competent to give them help. And we may learn the equal importance of training those who are competent to give that help. Without neglecting the new social gospel or losing interest in religious education we may redirect attention to the sick of soul, to whom, and not to the well, Jesus said he was sent.

The *art* of healing the distressed of mind is also of great importance. But it must be clearly understood that psychotherapy is a matter of personal relationship rather than of a particular technique. Wherever there is established an attitude of trust on the part of the patient toward the physician and of understanding on the part of physician toward the patient, results are apt to follow. Understanding or insight is therefore the first requisite for successful psychotherapy. The man who has that should be able to work out his own technique. Nevertheless, technique is important and much can be learned from the followers of Freud and Jung and Adler and Adolf Meyer. But it would be most unfortunate to commit ourselves blindly to any one set of presuppositions or any one technique. Our efforts must be grounded upon a wide and thorough acquaintance with the inner world throughout its entire range, and our technique must be eclectic and experimental if we are to meet successfully the challenge of this problem. It would be hazardous in the highest degree to encourage psycho-

therapeutic work on the part of clergymen who have no background of clinical experience with the more aggravated cases and no understanding of the religious factors involved.

In order to provide this clinical background we have inaugurated a plan for bringing theological students to mental hospitals. Beginning at Worcester in 1925 with four students, the number has steadily increased until this year there were thirty students from fourteen different theological schools serving in the five hospitals which are now co-operating in the plan. These students come during the summer for periods of not less than three months. They work as attendants on the wards, two men doing the work of one attendant and receiving between them the pay of one attendant. In addition to the work on the wards they assist with a recreational program for the benefit of the patients and do some case work with selected cases. For their benefit a special seminar is conducted and they have also the privilege of attending the regular medical staff meetings. In all, more than eighty students have taken advantage of this plan.

In addition to these summer students we have had eight men who have stayed for periods of a year or longer. Four of these are now serving in other hospitals.

I am happy to be able to add that three other theological schools are now offering courses similar to those offered in the Chicago Theological Seminary and that what was at first an object of derision is now in the way to become a subject for imitation.

Two years ago this movement was incorporated under the name of the Council for the Clinical Training of Theological Students. It is hoped that this work may be extended to other types of institutions besides mental hospitals. General hospitals, prisons, and child guidance clinics

have already been included in the plan and almshouses are likely also to be added. But I feel very sure that the work in the mental hospital will always remain our primary obligation and our field of great-

est promise because it confronts us with theology's age-old problem of sin and salvation and affords us one of the best approaches to the understanding of the nature of the inner world.

Ernest Bournier Allen

By CLYDE MCGEE

The address of Mr. McGee at the Memorial Service for Dr. Allen at the meeting of the Congregational Ministers' Union, Monday morning, November 23, 1931. Dr. Allen was a great friend of the Seminary.

DR. ERNEST BOURNER ALLEN came into the fellowship of the ministers of the Chicago area thirteen years ago, at the time of his taking up the pastorate of the Pilgrim Congregational Church of Oak Park. He quickly established himself in the confidence of all of us who came to know him, winning at once our respect, our love, and our affection. When we met here last Monday morning we had no thought that he would be so quickly taken from us. We had understood that he would soon be able to resume his work and share again this fellowship which he so much enjoyed and to which he contributed so greatly. Yet, that very night he was called away. And when we read in the next morning papers of his going we could scarcely credit the report. We cannot yet fully accustom our minds to this fact that has thrust itself upon us so without warning. And as we meet this morning there is a sense of loneliness and loss in every heart. We cannot, as yet, gather up all that he has meant to us, and shall mean in years to come. But we know a Good Shepherd has been taken from the sheep; a true Man of God has been called hence; a good Minister of Jesus Christ has been

taken from our midst; a joyous comrade, a loyal friend, has fallen at our side, and the consciousness of a common loss and a common grief rests on every heart. It is altogether fitting, therefore, that we should let our thoughts go out to him, and that we should consider some of the things that gave distinction to his life and ministry.

How very clear and distinct is the impression he made upon us! The lines are clean cut, no blurs, no uncertain shadings. He was like that, definitely himself, not to be confused with any other. He filled his own distinctive place among us. In physical appearance it was so. We wait even now to have him hail us with his hearty greeting as he was wont to do as we gathered here on Monday mornings. At first we might have felt, by reason of his serious face, his heavy jet-black hair, and the dark attire he usually wore, that he might prove to be ponderous and heavy, forbiddingly solemn, hostile to the lighter moods. But as he came up to us and spoke looking down at us, for with most of us he must, by reason of his superior height, the kindness and joy that shone from his eyes and the warmth and friendliness of his smile quickly saved us from any such

false impression and reassured us of the depth and richness of his nature and of the buoyancy of his spirit. He had his own place among us, this good comrade of the common road.

I think of him standing among us as a true "Man of God." We hesitate to use that term in these times because of the meanings that have been put into it. It has come to be associated with one who is suspicious of joy and gladness, who holds himself aloof, who makes assumptions of authority, and who betrays in his voice or his bearing a sense of privilege and of superiority. Of course, I do not use this phrase in any such meaning. For Dr. Allen was no foe of the joyous life. Who among us had a keener sense of humor? Who was so apt as he to recall the humorous incident that would exactly hit off the situation under review or that would relieve a threatened tension? It was his quick and true sense of humor, I think, that saved him with his sensitive and poetic nature from cynicism, and that prevented the futilities and frustrations of life from dimming the lights of his soul.

He was a Man of God in that he was here to know God's will and to do God's work and to serve God's people. He accepted life and his work in those terms. He could have truly used as his own the lines from Milton's *Paradise Regained*,

. . . . All my mind was set
Serious to learn and know, and then to do
What might be public good; Myself I thought
Born to that end, born to promote all truth
And righteous ways.

As God's man he must be about his Father's business. He was concerned with the administration of a great trust, he had affairs of high moment in hand. And therefore he must not linger, nor tarry, nor trifle time. His foot must not lag nor his hand slack. This sense of urgency characterized his ministry. You felt it in

reading his weekly calendar. In many a pointed paragraph or apt quotation there was the note of admonition, of exhortation, solicitation, appeal, encouragement. He seemed as if he was ever mindful that the night was coming, so "let us do with our might what our hands find to do." You felt it as you sat with him in committee meetings or around the conference table. I can see him, when the discussion has been led far afield by one and still farther afield by another—I can see him drawing his long length upright on the chair again, and then looking down at us with kindly eyes he would begin, with one hand or sometimes both held open before him as if he were sifting the wheat from the chaff, "But, brethren, the proposition seems to me to resolve itself into this," and he would go on to set forth clearly the main considerations and to press forward to action. It was characteristic of him. He was not here just to *talk* about situations, not here as mere observer to make interesting comment upon happenings, he must bring to his thinking the test of action, he must press forward to decision and deed. He worked as one in full obedience to a high calling and not merely as one who had taken up a trade.

Dr. Allen's ministry finds its primary significance in what he was in himself. It must be largely so, of course, with every minister. What a man is sets meet and bounds to his influence. One's ministry may find various manifestations but it rests back on being; it calls for a fine integrity of soul. Too often life breaks our lives apart; we become not one man but two. One of us is the public man, preacher, and administrator, the other is the private self expressing his real thoughts and beliefs. Or we become divided into many in the frantic pursuit of miscellaneous objects and endeavors. But Dr. Allen stood among us as one man, all the parts of him integrated by one single purpose, to be a

good minister of Jesus Christ. His greatest ministry was through the communication of himself. His spirit spoke with many tongues. With patience and insight and understanding he entered into the lives of his people bringing to them the help that only religion can give. He communicated hope and courage and strength. He brought them glimpses of the true homeland of the human soul and quickened them to go bravely on.

Parish work can become a matter of routine chores and small talk if one will. But if there is insight and understanding one can get by these to the deep problems of human hearts and bring to them light and leading. And all this Dr. Allen knew how to do. How naturally he could enter into the world of the little folk and share their lives! What he has meant in guidance and inspiration to hosts of youth standing at the gates of the morning! What he has been of strengthening to men fainting beneath the burden and heat of noonday! What reassurance and peace he has brought to those waiting for the sun-

set and watching for the evening star! What comfort and healing to those on whom had fallen the shadows of the Valley of Death! So he walked among us and among his people. Never a censor, never the unkind critic, but always a friend and brother, never failing of the heartening word or the helpful deed. . . .

And now he has gone forth from us and we shall see his face no more! When Frederick Denison Maurice lay dying at Easter time 1872 his wife sitting at his side read to him the story of the walk to Emmaus. And when she came to the words, "he vanished out of their sight," she unconsciously repeated them. Then Maurice himself took them up, saying, "vanished out of their sight . . . which means that he abideth with them forever. . . ." So we speak this morning. We have known Dr. Allen after the flesh, we shall know him so no more. Now we shall know him after the spirit. He has vanished out of our sight that he may be with us forever. His spirit still will touch our own, always with healing, with comfort, with strength.

New Standards in Church Music

By CECIL MICHENER SMITH

JOHN," I said to a friend who is musical director of a prominent Chicago church, "I think I'll drop over and hear your music next Sunday."

"Don't come," he replied with engaging candor, "We're doing nothing but junk. I'll let you know when we are going to do the Gretchaninoff *Credo*, some time in December."

And so I did not go. I went instead to another equally prominent church and heard other "junk." Meanwhile I rejoiced in the hope that I should hear a good piece

of religious music if I waited until December.

No word in the professional vocabulary of the church musician is used with more confident frequency than this word "junk." And no word more appropriately sums up the church musician's attitude toward his weekly handout of preludes, interludes, anthems, and postludes. Junk, to him, is that large body of music he customarily plays, or has sung, in church, but which he would not place upon a substantial concert program or expect anyone to

listen to anywhere except in church. Pompous rhythm, hollow or sentimental harmony, inexpressive or showy melody—these are some of the trade-marks of junk. Between this feeble music and genuinely religious music, such as that of Palestrina or of Bach, there is an even bolder contrast than there is between Walt Mason's *Rippling Rimes* and Milton's *Paradise Lost*, for Walt Mason does not claim ever to have written a religious epic, whereas the composers of ephemeral music habitually call their output "sacred music."

Perhaps the bleakest feature of the whole musical situation in our churches is that congregations both like and demand inferior music as their usual musical fare. And why should they not like it? Most churchgoers have never heard any religious music with the ring of emotional conviction about it. Probably a thousand people in this country have heard Danks' "No Night There" for each one who has heard Gibbons' "O Lord, Increase My Faith" or Bach's setting of "Now Let Every Tongue Adore Thee." People hear poor music in happiness and in sadness, in moods of exaltation and in moods of despair, at weddings and at funerals. Poor music has become inextricably associated with many of their religious experiences, and has come to seem a natural part of ceremonial occasions. They are unable to listen to religious music on its expressive or artistic merits, and they would quite justly resent any effort to make them strip away their associations for the sake of critical and dispassionate listening.

Our congregations, furthermore, are the dupes of the men who write junk. These composers are extremely clever. They know how to catch the popular ear by continual exploitation of the obvious and the sensational. They give the people what they want to hear, at the expense of what, for their souls' nourishment, they ought to hear. People whose taste in organ music

is formed at the moving-picture theaters will not ask to hear Bach. A college graduate actually asked me not long ago in all seriousness what the difference was between the organ at the University of Chicago Chapel and the "mighty Wurlitzer" at the Chicago Theater! He apparently did not realize that there is more than a mechanical difference between these two organs—a difference in beauty and dignity of tone as widely separated as the two poles. As long as people expect the music of the church service to resemble the music of a Paramount-Publix stage presentation, composers will be ready to provide for them just the sort of "sacred music" they want.

Our day is still one of personality-worship. Horowitz or Lily Pons can fill almost any auditorium in the country. Try to get five thousand people to listen to the London String Quartet! Take Toscanini away from the New York Philharmonic-Symphony Orchestra, and watch the subscriptions fall off! The American public is characteristically interested in individual artists, and not in artistic achievement for its own sake. A choir, consequently, is less interesting than a quartet of soloists. The average churchgoer wants to hear a solo, a quartet. If he has to listen to an anthem he wants it to have a displayful solo in the middle. After the service he will remark that Mrs. Jones's voice is getting better every day, and wasn't it marvelous how long she held that high note without getting out of breadth? He has never learned to think of the music of the service as anything more than a somewhat sober concert, broken up and scattered between bits of prayer and scripture. He has not discovered the lofty dignity of great choral music. He likes his little concert, he wants it, and he gets it.

The final responsibility for the choice of church music lies, however, with the musical director, and not with the congrega-

tion. Much that has been said of the lack of critical taste of the members of the congregation is unhappily true of a large number of musical directors. Many men and women hold positions of musical responsibility merely because they have studied organ-playing for a few years, and perhaps sung in a choir somewhere. They have not studied musical history or theory; they do not know musical literature. In their selection of music they do the best they can with their limited resources. But they have suffered from the sort of conservatory and music-teacher pedagogy which places exclusive stress upon excellence of performance. It does not matter what you play or sing as long as you play or sing it well. Yet these perpetrators of junk cannot be blamed too harshly. They simply do not know any better.

A second, and perhaps larger, group of church musicians have, in varying extents, the capacity to discriminate between good music and poor music, and yet prefer to provide their congregations with junk. These are the bread-and-butter musicians. They may be merely lazy, intent upon earning five, ten, or twenty-five dollars a Sunday with the least possible expenditure of thought or energy. Or they may be vaudeville performers at heart, eager to earn applause by capturing the popular fancy. Churches which advertise their music usually have showy music prepared for purposes of publicity by these aggressive bread-and-butter musicians. For real religious music does not engender applause; it is too unobtrusive.

Each year, however, the anti-junk crusade grows stronger, and more musicians go in search of good music for their churches. But they are faced with a dilemma. "If we stop using junk," they say, "we shall have to stop using contemporary music altogether. There is no good modern religious music." With high purpose they discard twentieth-century mu-

sic altogether, and most of the music of the nineteenth century, and restrict their choice to the great and vital masterpieces of the sixteenth and eighteenth centuries. Of the enduring significance and expressiveness of these works there can be no question. They were written in the great periods of religious music, and they carry a burden of beauty and power today. But they are not an expression of typically modern feeling. Noble as they are, these sixteenth- and eighteenth-century motets, chorales, and organ pieces cannot hope to take the place of equally high-minded modern works. And despite the defeatist attitude of those who turn away with disdain from the contemporary music they know, there are some—not many—modern compositions of high purpose and deep religious sentiment. There are fine choral works by Leo Sowerby of Chicago, by Healey Willan of Toronto, by Vaughan Williams and Gustav Holst of England, by Honegger of France, by Szymanowski of Poland, which may be obtained from any good music dealer, such as the E. C. Schirmer Music Company in Boston, or Clayton F. Summy in Chicago. There are organ works by Sowerby, Williams, Honegger, the German Karg-Elert, Bruce Simonds of New Haven, and several others. The number of these works is small, but the quality is high and the temper is thoroughly modern.

How, then, shall we go about getting rid of the junk that usurps the rightful place of these true classics, ancient and modern? We must begin, and have already begun, at the bottom, with a plan of music education in the schools which will build a spontaneous love of good music from childhood. We must extend this scheme of education to the church school and the church, discarding ugly hymns and songs and substituting beautiful ones. Sing the Dutch "Prayer of Thanksgiving"

(Kremser) as a grace before each church dinner. Forget about "Follow the Gleam" in church school and young people's society, and use instead the crusaders' hymn, "Fairest Lord Jesus," an exquisite folk tune. Substitute for music of popular character good music of equal singability and external charm. Let good music sing itself into the appreciation of every congregation.

In such a church, which has set its mind toward fine music, the organist and choir director will be impelled to set a high standard. After a year's faithful use of the masterpieces of the past and the present, the thought of playing or singing junk will mysteriously have become much less

inviting, and the battle will largely be won.

For so utopian a scheme to become a reality, we must be able to depend upon ministers who are trained to a realization of their responsibility toward the music in their churches. Through courses in theological seminaries, through reading, through intelligent and critical observation, our ministers will need to learn how to take this new and important leadership. Must it always remain only a dream that in the twentieth century the church shall become again, as in the sixteenth century, the place where music is to be heard at its best, and not, as in 1932, at its worst?

The Minister as an Organizer

By ROBERT CASHMAN

SUCCESSFUL churches are developed not only by good preaching and pastoral work but by good organization. Congregations are inspired and aroused by strong preaching, but they grow in strength and loyalty through service. The largest service is made possible by efficient organization and the assignment of definite responsibilities.

In some churches, I have seen ministers rushing around from the beginning of the children's morning service to the end of the young people's meeting at night, checking details, greeting friends and strangers, and making sure that everything was running smoothly. In other churches I have noted that ministers take the time to find and to train leaders to do these things for them, in an orderly and much more attractive way. The advantage of the second method is that in case of

emergency, such as illness, removal, or the death of the pastor, the work continues without interruption, whereas, if everything depends on the minister's leadership, the program is much more apt to suffer. Dr. B. C. Clausen, of the First Baptist Church, Syracuse, New York, is quoted as saying, "I spend hours every week planning work for others to do."

One mistake which is often made is to assign too many tasks to willing workers. We call such workers the "pillars of the church." A church is never strong, financially or otherwise, whose burdens are carried by the willing few.

The organization and performance of a large symphony orchestra is an ideal toward which every church might strive with profit. I have seen and heard a hundred instruments playing softly enough to accompany a soprano singer, or a solo on the harp. Why use so many instruments?

Why not just a few, playing with more forcefulness? Why a dozen first-violins, and eight bass viols, with bowing in perfect symmetry? First, because the music is sweeter and the tones are more harmonious when each instrument is contributing just a little, than when a few are trying to do it all. And second, because the power is ever-present for use when needed. So it is with a church.

In a symphony orchestra, not a single instrument can be spared. It may be that only once or twice in a concert are the flute, the piccolo, or the bass drum scheduled for a part, but each must take its place when needed. Should it not be the same in the organization of the church?

Generally speaking, not more than a fourth of any congregation is engaged in any active or constructive service for the church. The other three-fourths are just as talented, but their hidden resources have not been discovered and put to use. Here, then, is an almost unlimited opportunity for the minister. In one of my classes on the "Business Administration of the Church," I took the stand that a minister should not be satisfied until every member of his congregation had been put to work on some definite task. This ideal was quickly challenged by an older student who said that there were not enough responsibilities in any church to make possible such a program. As a matter of fact, I believe this would be only a beginning, for a church program that is world-wide in its scope has plenty of things in it for everybody to do.

One's test in business success is often based on how many people he can constructively and profitably put to work. In our business department at the Seminary, there are not only our paid workers but many volunteer helpers, committees, etc., the same as any minister would find at his disposal in a church. This staff is so well trained and organized that al-

most anybody could come in and direct it for a while. In fact, it would carry itself "for a while." The real problem comes to the administrator in creating new work when the initiative or momentum of the staff gives out, so that each person will be happily engaged in a service that is useful.

Fortunate is that minister or executor whose staff has within it enough initiative to cover at least its routine duties without constant supervision.

Every responsible office should have at least one assistant, as, for instance, an assistant treasurer, choir director, scribe, church-school superintendent, or whatever the position may require. I was asked by a student recently if it was not all right for the minister to superintend the church school or to teach a class "in an emergency." I replied that "there should not be an emergency." Good organization would prevent emergencies.

I believe in junior deacons, a junior house committee, and junior organizations in almost every department of work. It is the natural way to spread responsibility and to provide new leadership. A magnifying of such honors is made possible through worthy installation services at appropriate times. It is well to commission the workers preceding an every-member-canvass, in order that the tasks may be dignified, and a right attitude be established before calls are made at the homes of the parish.

Organizations need not only to be set up but supervised, until they have reached the goal for which they were established. More than half the organizations of an average church die a natural death before functioning, for lack of supervision and careful follow-up. I once took part in an important campaign involving 100 men of a leading church, where calls were to be made on prospective members. The "set-up" was perfect: good publicity, education of workers, banquet, spiritual em-

phasis, etc. Then the chairman put several hundred record cards out on the tables, asked the men to make their own selections and to call on those involved. The minute this happened, I knew that the campaign was over, without results, for human nature is such that there must be a follow-up of such assignments, with appreciation and public recognition of work well done. The chairman should have had his cards in duplicate and in the hands of a List Committee who would charge them out to the workers involved, and see that they were followed up within a reasonable time. Not until the last name has been turned in, with a definite report, is any campaign completed.

And finally, having established the policies and the program of the church, and having set up an organization of men and women sufficient to carry the responsibilities involved, let us trust our associates fully, for they are our partners. Nothing breaks down the morale of an organization more quickly than to reach

from the head to the individual worker, without recognizing the staff between. Jesus might have spent his life profitably in preaching to the multitudes, but he seemed to prefer to train patiently and thoroughly just a few of his closer followers. These were to build up his church. He trusted them.

Organization may run smoothly, like the hidden wheels of a clock, so that only the results are seen; or it may be dramatized, like the marching of an army, with a feeling of confidence and strength in the machinery itself. There are different kinds of organizations for the various purposes of the church. The minister should be master of them all. Then when problems arise, he is not disturbed. Already they have been anticipated. Now they are referred to the proper committees, and he is ready for his larger task of preaching, pastoral calling, and of putting other people to work, that they may "grow in strength and loyalty to the church, through service," and carry on, when he is gone.

Twenty Years in a Community House

By J. W. F. DAVIES

Dr. Davies, of the class of 1907, has recently joined the secretariat of the Religious Education Association after twenty-two years of religious and social work at Winnetka, suburb of Chicago. On the occasion of his leaving Winnetka, his fellow-citizens gave him a testimonial dinner at which he delivered the following address. Because of pressure of space, we have had to omit much that was interesting.

WHAT have we tried to do? Through all our work together here, while there have been many mistakes, some we were not even conscious of, there has been a definite philosophy. So perhaps it may be worth while to take a look at ourselves. It is in the light of our philosophy that we may be sure of what we see. Not that we

always see what we think we do. I am reminded of a story Owen Lovejoy tells of a back-country district which had never been blessed with mirrors. So the peddler at the county fair called them pictures and let prospective purchasers peek at themselves in the looking-glasses he sold. An old fellow stepped up. "By gosh, that's granpa," he ejaculated, and went off with

the treasure tucked under his arm. Once home, he hid it in the barn and every now and then he would sneak out to the barn to have a look at granpa. One day his wife, disturbed at his secret comings and goings, tiptoed out when he was digging potatoes and discovered the mirror. She took one look, then exclaimed aloud in triumph, "So that's the old hussy he's been chasin', is it?"

As we look at ourselves we see that *we have tried to make the personality fact outweigh the property fact*. During the period of our gilt-edged prosperity, which we now find was only gilded, the human factor was being edged into the background. Increasingly a disproportionate amount of time and thought was being put upon things instead of upon a human meaning of the vision of the kingdom of heaven on earth. The fact that Winnetka did have lovely physical values did not blind its citizens to the necessity that youth and adult must have opportunity to come together under conditions that awaken the higher spirit life. What good our beautiful lawns, what value our making money, unless all the phases of our life, which exert powerful influence in the realm of character, unite to make us crusaders for the higher life!

In our emphasis upon property there is always danger of ignoring personality. That is the danger the social agencies have faced and tried hard to guard against. That is one of the problems that the American churches face in their emphasis on institutionalism. They have lost much of their hold on the imaginations of people because they have been busy fortifying themselves rather than serving life humanly. Any renaissance of ecclesiastical consciousness is but a spurt in the dark and as temporary as a plucked mushroom. The glory of any institution comes of putting itself behind enterprises that are supremely for the good of society.

Yes, even losing its life in the human service it renders the community.

In the establishment of Community House, institutionalism was kept in the background in the interest of superior values of personality. There had to be a framework of an institution, but the real walls and halls were living vital people.

There could easily have been a play to the galleries, numbers could have been flaunted, but the board of governors was aware that the development of individuals and the integration of them into the group and the group into the community was more important.

Then, too, there are great pressures in American life against the individual. Many illustrations out of the industrial world will come to your minds. But it is the pressure against the higher thinking of individuals, the thinking which needs to be integrated into the whole people, that is most severe. People are tired of utterances. They long for friendly living in honest relations with the whole of society of which they are a part.

A mass revolution in thinking, away from the highest and best, is a terrifying thought to the men of wealth of today. Perhaps that is one of the reasons that we have heard men rattling gold in safety deposit boxes. But a revolution must come unless truth can become the property of all the people. Even so fine an institution as the church must find a way of restoring intellectual confidence. Recently a Senior in college said, "You can't say what you honestly think in the church because there are so many people that believe otherwise." The pressure of conformity to type must be met by the pressure of love of individuals so that they cannot be lost in institutions or organizations of industry, religious or educational. The more one sees of young people the more one wants to take one's hat off to them as one discovers their desire for the truth and the

good and their longing to run justice out onto the highway of life. As long as they are outside the influence of certain types of adults they are tolerant and free of harmful prejudices.

Our beliefs should not be barriers to working for world peace, social justice, and the carrying out of the Golden Rule. Catholic, Jew, and Protestant can well work together for these things. We are all after the same things in life, except when we let selfish individualism run away with us, when we allow ourselves to be dominated by the rule of gold. Of course we like to associate with our kind. The joy of this place is that we can meet people of our own interests and yet rub elbows with others of differing interests and each respect the other. In this house, individuals of various beliefs have worked together and respected each other, and the village has been a better place because of that fact.

Another look at our philosophy indicates that this community was aware of what was going on around it. All about us there seemed to be a movement breaking down the proximity grouping. In the early life of Winnetka the whole community was conscious that it was a unified social group. Interests of life belonged to the whole. It was a primary grouping. All over the country there were springing up all sorts of interest groupings. There were associations, service clubs, churches, school centers—groupings of all kinds claiming people. Many were in no grouping at all, and thus part of their value lost to society. There were all kinds of independent groupings going along with no relation to each other. The purpose of Community House, therefore, was to help uphold the community spirit in the primary grouping. It attempted to carry not only the worth of individuals but the value of the independent groupings into the life of the whole.

The larger the community the less we know its component parts. There was a time when everybody knew everybody else. Now it is possible for a friend to die and for you not to know it for days. In the larger community of the city there is nothing in vast areas to give youth any sense of community consciousness. Not a single building stands as a symbol for the unity of the neighborhood. There groups follow their own independent interests while a vast number of individuals fall in between and have no connection with the community except that of existing in the area.

Community House has tried to help keep primary grouping central. It has tried to keep our life from splitting apart. While the interest groups are necessary in our modern life, yet they should be brought together in so far as possible for the good of the whole and themselves also. It is true that varied interests do come together here but they come in the consciousness that they are part of the whole.

Recognizing the value of the human personality and the importance of keeping the primary group central we next saw the necessity of activity as a participation in co-operative endeavors. To this end this house was open to all groupings—athletics, drama, arts, chess, crafts, all interest—that they might also participate in some co-operative enterprises for the common welfare. Each has done things for the whole community, co-operated with other groups than its own. But it was not until all worked together in some common enterprise, like the Hallowe'en party, or a community drive, that the fraternal spirit broke forth in all its glory. Then there was a consciousness that it is together we build our common life. This co-operative working for the good of the whole has helped to keep alive the spirit of the community, making possible some rather

unique enterprises developing a religious community, thereby enriching the whole.

It is in activity together that each element has an appreciation of every other element which if extended through the earth would help us to live together in peace.

A salient point in our philosophy was that we do something meaningful about leisure. We have tried to discover a way to use in a creative manner the leisure we have. Leisure is on the increase in America. The use of it can make or break the character of our country. It is a sacred thing to which we must give our finest thinking. We must find a way to educate the continent in the creative use of leisure. Our civilization can go to pieces if the world is not trained to do the right thing with leisure.

L. P. Jacks said at the Toronto convention of the Play and Recreation Association, "Some one remarked to him in this fashion, 'So long as my job was there my education helped me along splendidly. But now that my job is gone I'm as empty as a barrel.'" In talking with a man the other day about his retiring he said, "I have spent all my life making money. If I quit doing that I don't know of a thing I could do to fill up my time." Commenting on this state of affairs Professor Jacks continues, "The sad thing is that formal education does not teach us how to fill our barrel except with rather questionable stuff. If mechanization is extinguishing creative skill may it not be that the leisure that it creates shall be the opportunity for developing joy in new skills!"

It is here that the standard of values

must be brought to bear. It is here that we must capitalize the spirit of adventure for training loyalties.

Mr. Wickersham told Mr. Artman and myself that in the investigation they discovered that "Crime begins with the child." That being so I will go farther and say that crime begins in the leisure time of the child. The right kind of leisure teaches youth that he cannot get by with a criminal career.

What were these groups brought together in Community House for? Did we want individuals in the gymnasium to give them bodily exercise? A boys' club, the scouts, the art group, the drama club, simply to give them room? Yes, and more, all these cross-sections of the community were brought together for co-operation for a common purpose which is the expression of the common aspiration of all.

In working out a common purpose we strive always for a higher community. This comes out of religious motivation and is the community expression of religious experience. Wherever in the primary grouping there is co-operation of all groups toward a high purpose you have a religious community. It is there that justice, strength, and joy abide.

Is it not, then, a friendly miniature world we have been building? Is it not making friends, appreciating each other, learning to live together? Such a community with all its interests co-operating for the spiritual growth of the individual, a community which makes institutions means to an end in which each feels he has a chance to share his best, is what we have tried to build.

"I Should Have Seen de Glory"

By FRED EASTMAN

ONE of the high places in *The Green Pastures* is in the scene where God is talking with Noah. Noah does not recognize him at first, and thinks he is just another country preacher. Then God reveals himself in a miracle and Noah falls upon his knees. "I should have known you," he exclaims, "I should have seen de glory!" It took a miracle to make Noah recognize the glory of God. Noah was not unique in that. But miracles are not vouchsafed to many of us. Yet there is a power available to all of us whereby we may know "de glory" when we see it. It is the power of the imagination.

We are continually meeting up with glory, not only in great moments, but in the commonplace experiences of life, and those who use their imaginations see it. The psalmist found it in the heavens. He looked at the sun and the moon and the stars and cried, "The heavens declare the glory of God!" It didn't take a miracle to get that idea into his head. It took only a modicum of imagination. A friend who is a historian finds glory in the upward march of the human race from the days of the jungle. Another finds it in the music of Bach and Beethoven. A social worker finds it in the courage of a poor family struggling to hold together in these days of unemployment and suffering. A mother finds it in her baby's eyes. All of them see it by the power of imagination.

Where imagination comes from, how we get it, and why some have so much more than others, we do not yet know, but children seem to have an abundance of it as though it came trailing along with their clouds of glory. Some time ago Mr. Edward Vernon of Glasgow published in

The British Weekly some lists which children had prepared in answer to the question, "What are the twelve loveliest things you know?" Here are three of the lists:

My twelve luvliet things, people not counted, by Tomboy:

1. The cold of ice cream.
2. The Scrunsh of dry leaves when you walk through them.
3. The feel of clean cloze.
4. Water running into bath.
5. Cool wind on a hot day.
6. Climbing up hill and looking down.
7. Hotwater bottle in bed.
8. Honey in your mouth.
9. Smell of a kemmist shop (drug store).
10. Babies smiling.
11. The feeling inside when you sing.
12. Baby kittens.

This is what Rosemary wrote:

1. Our dog's eyes.
2. Street lights on the river.
3. Wet stones.
4. The smell of rain.
5. An organ playing.
6. Red roofs in trees.
7. Smoke rising.
8. Rain on your cheeks.
9. The smell of cut grass.
10. Red velvet.
11. The smell of picnic teas.
12. The moon in clouds.

Tom's list:

1. The feel of running.
2. Looking into deep clear water.
3. The taste of strawberries.
4. A swallow flying.
5. Water being cut at the bow of a boat.
6. A late cut at cricket (A clean hit at base-ball).
7. A mounted policeman's horse.
8. An express train rushing.
9. A builder's crane lifting something heavy.

10. The smell of wood.
11. The feel of a dive.
12. A thrush singing.

When Jesus said "Except ye become as little children ye shall in no wise enter the kingdom of God" was he not saying that the adult must recover the child's appreciation of the "luvliest" things?

Imagination does more than enable us to appreciate the unseen glory of the commonplace things around us: it visualizes the goals we strive for. By his imagination Isaiah set before the world of his day the dream of a time when nations would beat their swords into plowshares and their spears into pruning hooks. By his imagination John cast up against the sky in the dark days of Roman tyranny and oppression a vision of a holy city where men should be free and a loving father would wipe all tears from their eyes. By his imagination Columbus visualized a passage to a land across the unknown seas and made the image so real that a company of sailors risked their lives to find it. By his imagination Abraham Lincoln pictured to his war-torn fellow-citizens a new country where there would be malice for none and charity for all.

Every great symbol around which the Christian church has been built is an appeal to the imagination—the cross, symbol of dangerous living and the sacrifice that the strong must make to help the weak; the empty tomb, symbol of the ultimate victory of love over hate; the communion service, symbol of the unity and fellowship between the disciples of Jesus of all generations, all countries, all races. Religion might survive if you took these symbols away—but it would be impoverished indeed.

But the greatest power of imagination is the capacity it gives to put one's self into another's place; to understand his struggles, his aspirations, his affections. Turning back again to *The Green Pastures*

there is a moment of breathless beauty where God leans out of his window in heaven and talks to Hezdrel who is leader of a little band of embattled Israelites down below. God says:

I hear you. I know yo' fightin' bravely, but I ain't comin' down. Oh, why don' you leave me alone? You know you ain't talkin' to me. Is you talkin' to me? I cain't stand yo' talkin' dat way. I kin only hear part of what you' sayin', and it puzzles me. Don' you know you cain't puzzle God? (*A pause. Then, tenderly.*) Do you want me to come down dere ve'y much? You know I said I wouldn't come down? (*Fiercely.*) Why don' he answer me a little? (*With clenched fists, looks down through the window.*) Listen! I'll tell you what I'll do. I ain't goin' to promise you anythin', and I ain't goin' to do nothin' to help you. I'm jest feelin' a little low, an' I'm only comin' down to make myself feel a little better, dat's all.

When a man can hear the silent prayers of his less fortunate brother, or see with understanding eyes the struggles of his soul, or feel the invisible hand that is outstretched for help, when he can see and hear and feel such things and find them beautiful and compelling, his imagination has made him akin to God. Then out of his own heaven he goes, and as you follow him you see him going down to help someone else out of hell, spending himself in works of friendship, learning mercy through suffering.

Our schools place great emphasis upon the need of scientific attitudes and scientific methods. That is well and good and too long neglected. But we need more than scientific attitudes and method. Science says, "Stick to the facts!" Religion says, "Don't stick to the facts! Venture out beyond the facts into the unknown. Go out and get new facts for the scientists to wrestle with!" And there is where imagination comes in—guiding into the unknown, helping to find out not only facts but "de glory."

It Shall Not Be Again

A Peace Pageant

A Group Project by the Class in Pageant Construction Conducted by Professors Fred Eastman and Cecil M. Smith.¹

OUTLINE

We are the hosts of those who swear
It shall not be again.

—THOMAS CURTIS CLARK

PROLOGUE

Episode I: Standing for Peace against Wars of Aggression

Scene 1. George Fox refuses a captaincy in the Commonwealth army (1650).

Scene 2. William Penn establishes a colony by peaceful means (1682).

FIRST INTERLUDE

Episode II: Standing for Peace against Wars of Defense

Scene 1. Christopher Sower—Mennonite (1778).

Scene 2. Christ of the Andes (1904).

SECOND INTERLUDE

Episode III: Standing for Peace against War To End War

Scene. A Conscientious Objector goes to Leavenworth (1918).

THIRD INTERLUDE

Episode IV: Creative Peace

Scene 1. Signing the Pact of Paris (1928).

Scene 2. Gandhi (1931).

EPILOGUE

AUTHORSHIP

PROLOGUE, INTERLUDES, AND EPILOGUE	.	.	.	.	.	.	.	.	.	Martha E. Hazzard
EPISODE I:	Scene 1	.	.	.	.	.	.	.	.	Ruth K. Hill
	Scene 2	.	.	.	.	.	.	.	.	Moiree S. Compere
EPISODE II:	Scene 1	.	.	.	.	.	.	.	.	Charles H. Good
	Scene 2	.	.	.	.	.	.	.	.	Suzannah Riker
EPISODE III	.	.	.	.	.	.	.	.	.	Mary M. Dodson
EPISODE IV:	Scene 1	.	.	.	.	.	.	.	.	Mr. and Mrs. J. A. Clark
	Scene 2	.	.	.	.	.	.	.	.	Myra Mallin
COSTUMER ²	.	.	.	.	.	.	.	.	.	Electa Jones

¹ Reprints of this pageant may be had at twenty cents each from the Religious Drama office of the Seminary.

² A complete description of the costumes for this pageant will be sent free upon application to the Religious Drama Department, The Chicago Theological Seminary, 5757 University Avenue, Chicago.

MUSIC

ORGAN MUSIC (These numbers may also be obtained on phonograph records.)

Prelude to "Parsifal" *Richard Wagner*
 "Deer Dance" *Charles Sanford Skilton*

CHORAL MUSIC

"Turn Back O Man" *Gustav Holst*
 (Published by Stainer and Bell, Ltd.)
 "O Holy Father" *G. P. da Palestrina*
 (Published by E. C. Schirmer Music Co.)
 "Plainsong, Pange lingua" (second stanza)
 (No. 152 in *Songs of Praise*, published by the Oxford University Press.)
 "Once to Every Man and Nation" Tune, Ton-y-botel
 (No. 178 in *Songs of Praise*)
 "These Things Shall Be—A Loftier Race" Tune, Truro
 (Words and music separately in *Songs of Praise*.)

PROLOGUE

MUSICAL PRELUDES:

Organ Prelude: Prelude to "Parsifal" *Wagner*
 Choral Prelude: "Turn Back O Man" *Holst*

Down Left a throne, slightly elevated. Down Right a stone bench. Entrances slightly upstage of throne and bench. Curtains concealing remainder of stage where action of episodes is to take place. Regal music. Two pages enter Left, cross to Right, and draw aside curtains for entrance of RULER OF NATIONS and his ATTENDANTS. ATTENDANT enters first and crosses to throne, standing at attention at its Right. RULER OF NATIONS crosses and sits on throne. Two ATTENDANTS enter and kneel at little distance before him. One bears a coffer, the other an armful of scrolls.

RULER:

Rise. Come nearer. I have bid you come
 To tell me of my wealth. What gold is mine?
 What lands do I command?
The ATTENDANT with the coffer opens it and dribbles gold coins through his fingers.

ATTENDANT:

A thousand coffers more laden with gold,
 And others filled with silver, copper, jewels,
 And plunder from far lands.
The Ruler rubs his hands with delight.

SECOND ATTENDANT (*unrolling a scroll*):

Ten islands in a chain with reefs of coral.
 This stretch of fertile land with grain and fruit.
 Diamond mines here. This balmy land of spices.

RULER:

The third you opened. Let me look at it.
SECOND ATTENDANT hands him the scroll. He studies it for a moment, then beckons SECOND ATTENDANT.

RULER (*pointing*):

This land is rich in what?

SECOND ATTENDANT:

Emeralds, sire.

It is possessed now by your neighboring lord.

RULER:

You may go now. But leave this scroll with me.

Two ATTENDANTS exeunt, Right.

RULER (*to ATTENDANT on his Right*):

I would possess this land.

THIRD ATTENDANT:

A fine land, sire.

But would it not be wiser to content

Yourself with what you have? Your vaults are filled,

Your lands are all at peace.

RULER:

A beard begins to grow upon your mind.

I would increase my power and my wealth.

Ho! Peace is but a space between two wars.

THIRD ATTENDANT:

Yes, truly, I had only thought—

RULER:

Well, cease your thinking. Call my warriors.

THIRD ATTENDANT leaves, Right.

RULER:

Emeralds and lands! Glory and greater power!

Two WARRIORS run in, Right. They kneel before him. With a gesture he bids them rise.

RULER:

Go, with a thousand strong and valiant men

To take this land. Imprison, plunder, kill,

But take the land!

The WARRIORS take the scroll and run out, Right.

As they go, one, a LAD, speaks excitedly.

LAD:

My first true battle! I can hardly wait!

The stage darkens slightly. In a moment the sound of battle is heard outside. The RULER talks to himself in spasmodic sentences. It is a kind of chant.

RULER:

From this I will go on and take the world!

I will bring banners down to meet the dust!

I will send ships to all the farthest seas!

No ruler will possess so much as I!

As he talks a red light begins to glow on the stage and along the back from Right to Left, like a moving frieze, go wounded WARRIORS. The RULER does not see them, so lost is he in dreams. The sounds of battle die. The lights come up. One WARRIOR returns. It is the LAD.

RULER:

You were victorious?

LAD:

Yes, Sire, victorious, the land is yours
But never again will I go out to war.
My eyes are opened to the sin of war,
The shame, the wanton cruelty of war.
Here is my sword. I am no more a soldier.
He lays his armor on steps of throne.
I am a Citizen with passion for great peace.

RULER:

You are a fool! No one will follow you.

LAD:

Others will see the vision I have seen,
And greatly live, and greatly die for peace.
Goes down Right, facing front, and calls.
O men of all the ages, live for peace,
For peace, for peace till war shall cease to be!
*As the lights go down, and the curtains open on
the scenes of Episode I, the LAD, now the CITIZEN,
sits on the bench down Right, and he and the RULER
on his throne down Left, watch the scenes.*

EPISODE I: STANDING FOR PEACE AGAINST WARS OF AGGRESSION

SCENE I: GEORGE FOX REFUSES A CAPTAINCY (1650)

A prison. Upstage several rough prisoners, men and women. One or two of the men try to seize the girls. GEORGE FOX, down Right, watches them.

GEORGE FOX (*watching byplay between men and girls*): Peace, friends, why do ye torture the helpless?

ONE OF THE MEN: Ah, it is thou, George Fox, is it, prating of peace? If thou art so peaceful why is it that thou hast stirred up the whole countryside—yea, all England—with thy notions of religion? And if it is shame thou dost mention, why didst thou not shame to enter an Established church on the Lord's Day and there to denounce the minister to his own people in his own pulpit before ever he was through with his service? Tell me that! (JAILER *enters, Right.*) Here cometh one that will make thee keep thy peace.

JAILER (*advancing with a scourge*): How often have I bade thee mind thine own business, thou meddler in other men's matters? Here is a blow for every church house thou hast desecrated and another for every person in authority before whom thou hast refused to doff thy hat!

Beats him. A blare of trumpets and a shout outside are heard. The JAILER stops his scourging and exits Left.

GEORGE FOX (*rising from the floor where he has been flung*): Doth some new misery await me? Ah, would that it were my deliverance!

JAILER *re-enters, Left, accompanied by a JUSTICE OF THE COURT.*

JUSTICE BARTON (*to Fox*): I announce to thee, Quaker of the shining eyes, that the court offers thee thy freedom.

GEORGE FOX: Freedom! For me! At last!

JUSTICE BARTON: The one condition is that thou shalt captain a band of Derby men who yesterday swore they would have only thee for leader.

GEORGE FOX: The condition—that I lead to war a band of mine own countrymen!

JUSTICE BARTON: Only say yea, and thou shalt go forth with me from this filthy place.

Silence.

GEORGE FOX (*slowly*): I cannot accept thy offer.

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JUSTICE BARTON: Thou canst not accept what one hundred Englishmen and a justice of the court offer thee?

JAILER (*shaking his scourge*): Perhaps he needs to be minded of this.

GIRL (*coming forward and speaking timidly*): Sir, accept thy freedom. Thou art too good to languish here. Besides, sir, we prisoners need thee to plead our cause in person before those that sit in high places.

MAN: Yea, Fox, the cause for which thou spendest thy life cannot thrive while thou art here. Go while thou mayest!

GEORGE FOX: I could not buy either prison justice or the forwarding of a religious sect at such a price—the price of war. To fight is to sin. Whence arise wars and killings but from lusts?

JUSTICE BARTON: Wars and killings! Away with thy scruples! Surely the historic rights of Englishmen, the maintenance of parliamentary government, of morality and soberness, are price enough for a life like thine, so little valued even by thyself?

GEORGE FOX: The spirit of Christ, which leads into all truth, will never lead me to fight and war against any man with outward weapons, neither for the Kingdom of Christ, nor for the kingdoms of this world.

JUSTICE BARTON (*to JAILER*): We can do naught but to leave such a fool to his folly.

JAILER (*as they go, Left*): I will soon cure him of his madness.

Waves his scourge. Exeunt.

MEN PRISONERS (*rushing at Fox and shouting*): Fool! Madman! Coward! Who will deliver thee now, thou quaking Quaker? (WOMEN *jeer*.)

GEORGE FOX: Only God knows whether this foolishness of mine shall one day confound the wisdom of the mighty.

Fox stands with arms uplifted in prayer.

Curtain

MUSICAL INTERLUDE: Organ, piano, or phonograph: "Deer Dance" Skilton

SCENE 2. WILLIAM PENN AND THE INDIANS

Time: November, 1682.

Scene: Small Indian encampment in clearing. Teepee in background, Right. Camp-fire Center Front. Indian chief WINGOHOCKING seated close to fire. Squaw bending over fire stirring something in pot. From Left comes noise of someone approaching. Instant attention on the part of the Indians. Two other Indians appear silently and stand watching. Indian woman retreats under teepee, standing at opening. White scout, HAWKINS, appears from Left. Relaxation of group around fire. Signs of recognition and welcome. HAWKINS advances to fire and salutes Indian chief who acknowledges it with dignity.

WINGOHOCKING: Welcome. What brings you here?

HAWKINS (*taking off pack and putting it and rifle beside teepee*): Chief Wingohocking, I hear you have come to meet William Penn, the great man from across the waters who comes to make peace and buy lands from you.

WINGOHOCKING: It is true.

HAWKINS: And you will make peace with him?

Young chief in background steps forward impetuously as if about to speak, then hesitates and glances at Wingohocking who motions to him to proceed.

WINGOHOCKING: Speak on, Rain-Cloud.

RAIN-CLOUD: We cannot trust him. He will do as those who live many suns away in lands taken from us and called Maryland by them.

WINGOHOCKING (*to HAWKINS*): You know him?

HAWKINS: I have not seen him. But I have heard talk about him in the City of Brotherly Love and believe he will keep his promise.

RAIN-CLOUD: But the white man makes many promises. We trust him—then there is nothing left: no game, no food, no home; we are driven further and further away from the home of our fathers.

WINGOHOCKING: Right. They have done us great harm.

Coming of party from Left attracts attention. Enter, down Left, JAMES LOGAN, who acts as guide.

JAMES LOGAN (*advancing to WINGOHOCKING who rises with dignity to receive him*): I bring our white brother, Onas, to talk to you. I have found him to be one who keeps his promises.

WINGOHOCKING: Welcome. Bring him in.

Enter PENN down Left. Two other Quakers carrying presents of blankets, knives, beads, etc., precede him.

PENN: I sent messages to you and I wish now to confirm those messages by coming to you in person and promising that always we shall be your friend, asking that your people and mine shall live in love as long as the sun gives light. I bring you these presents to show my goodwill.

Men come forward and put presents at feet of chief who distributes them. At sight of bright beads young squaw makes a little exclamation and steps forward. Embarrassed, she draws back. PENN takes the beads from chief and gives them to her. When RAIN-CLOUD starts to receive his share he hesitates and draws back—refusing it.

RAIN-CLOUD: Many other white men have brought presents—made promises. We have taken both. The blankets are still new. The promises are old and forgotten.

PENN: The Great Spirit who made me and you, who rules the heaven and the earth, and who knows the innermost thoughts of men, knows that I and my friends desire to live in peace and friendship with you. It is not our custom to use hostile weapons against our fellow-creatures, for which reason we have come unarmed. Our object is not to do injury and thus provoke the Great Spirit, but to do good.

WINGOHOCKING: Our brother speaks well. James Logan, are his words spoken with true meaning?

JAMES LOGAN: I have found him true to his word.

WINGOHOCKING: Say on. We listen.

PENN: Preserve these things in memory by telling them to your children and they again to the next generation: All Christians and Indians shall be brothers, as the children of one father, joined together as with one heart, one head, and one body. All paths shall be free and open to both and we shall live in harmony in land which shall belong to all of us. Both Christians and Indians shall acquaint their children with the firm chain of friendship made between them so that it shall become stronger and stronger, and be kept bright and clean, without rust or spot, between our children and children's children, while the creeks and rivers run, and while the sun, moon, and stars endure.

As PENN speaks RAIN-CLOUD draws nearer as if impressed with his earnestness. At the end of speech, glances at WINGOHOCKING who nods to him to speak.

RAIN-CLOUD: It is well. Our hearts will remember and be friends.

The pipe of peace is lit with a coal from the fire. Solemnly it passes from chief to PENN. Indian chief starts chant. The Indians beat the ground with their sticks and make motions with their hands and pause till WINGOHOCKING resumes the chant. Action becomes quicker till they rise and dance around the fire.

Curtain

INTERLUDE I

CITIZEN (*rising*):

O Ruler, did you hear? They build for peace!
Oh, peace unfurls her flag across the world!

RULER:

Indeed! Your youth runs like a high fever.
What are two dreamers set against my armies?
And look, these forces move at my command.
He raises his hand. Across the stage from Right to Left move EDUCATION, WEALTH, and RELIGION. They group themselves around him. As each enters he raises his hand and speaks.

EDUCATION:

My schools teach the nobility of war,
And glory of this land above all others.

WEALTH:

I tax men's wealth, and with their gold I buy
Steel for strong armor, ships, and deadly weapons.

RELIGION:

My faithful clerics teach that war is holy;
Even the timid will die for righteousness.

CITIZEN:

But some day these will use their power for peace.
EDUCATION and WEALTH keep their heads bowed in obsequy. RELIGION looks up for a moment as if a vision had come to him, but as the red light of war begins to glow he drops it again. A RUNNER comes in and stands before the RULER.

RUNNER:

Strange armies fill the plains like a mad sea!
They beat against the walls of your great cities!
Their weapons flash. . . .

RULER:

Enough! Away! All soldiers to the field!
Kill, till the angry sea is red and stilled!
All but the CITIZEN run out. RELIGION hesitates an instant, and his eyes meet the CITIZEN's, who holds out his hand to him.

RULER (*sternly*):

Go! Have you not heard your country's call?
RELIGION goes.

RULER:

Peace! It is a light blown out by wind of war!

CITIZEN (*facing Front and calling*):

Spirit of George Fox! Spirit of William Penn,
Go out that other men across the world
May hear the call to peace!
He takes his place on the bench. The lights go down. The curtains open on the scenes of Episode II.

EPISODE II: STANDING FOR PEACE AGAINST WARS OF DEFENSE

SCENE I: CHRISTOPHER SOWER—MENNONITE (1778)

Scene: Workroom of CHRISTOPHER SOWER, printer at Germantown, Pennsylvania, spring, 1778. He sits Right Center, behind a table piled with papers.

SON (*entering Left and crossing to SOWER*): Here, father, is a proof that was just pulled.

SOWER: So it is. With very few errors. At this rate the Bible will soon be done.

SON: I hope so. We've worked on it now for more than a year.

SOWER: Don't be impatient, son. Remember, the first Bible printed in this country took more than five years, and that was printed in time of peace.

SON: If only we had not been forced to wait the winter through to get paper.

SOWER: In such troublesome times we were lucky to get it this soon and be back at work.

A pounding at the Right door.

SOWER: Open the door, son.

SON (*peering out*): It is some Continental soldiers.

SOWER: Let them in, and welcome.

SON opens door, and OFFICER and SOLDIERS enter.

OFFICER: I am looking for Christopher Sower, the printer.

SOWER: That is my name.

OFFICER: Is it true that you spent the past winter in Philadelphia?

SOWER: My son and I were there through the winter.

OFFICER: Doing service for the British?

SON: We were not. We are patriots.

SOWER (*to SON*): Wait. (*To the OFFICER*) No, we were in Philadelphia trying to obtain paper for my press. Why do you ask these questions?

OFFICER: You have been called a royalist and a tory. I am here to investigate the charges against you. As the possessor of a press you may be dangerous.

SOWER: I am a patriot and it is well known that my sympathies are with the Congress.

OFFICER: Then you have no objection to signing the oath prescribed by Congress for all true patriots.

SOWER: You mean the oath to support Congress in its armed defiance of England?

OFFICER: Yes.

SOWER: I am sorry, but I cannot sign the oath. As a leader of the Mennonite Congregation I cannot countenance any display of armed force. I will cheerfully swear allegiance to the state, but I cannot subscribe to the oath you have here. (*Indicating paper held by the OFFICER.*)

OFFICER: You know that no personal service is required of you, unless you wish to enlist?

SOWER: Even so, I cannot sign.

OFFICER (*to the men*): Arrest him.

SON (*coming down, Right*): Father, are you going to let them take you off, just for lack of signing the oath? What of your work? What will happen to the Bible we have worked on so long?

SOWER (*as his hands are fastened by a SOLDIER*): You shall carry on the work. You must complete the great book.

SOLDIER (*to OFFICER*): What of the boy?

OFFICER: Let him alone. He is too young. (*To SOWER*) I have been ordered to confiscate your materials as well as arrest you, if you refused the oath.

SOWER (*much disturbed*): But you do not understand. This is an edition of the Bible on which my son and I have been working for over a year. It is almost finished. Surely you will not take it now?

OFFICER: Those are my orders. (*To the SOLDIERS*) Break down the doors and search the house for his equipment and materials.

SOWER (*again composed*): That is not necessary. Here are the keys.

The SOLDIERS take them and go out, Left. There are sounds heard as though the SOLDIERS are destroying much of the printing equipment.

SON (*crossing to SOWER*): Father, are you going to let them do this? Even though they only take the types for a short time all our work will be destroyed. We will have to begin all over again.

SOWER: Calm yourself, my son.

SON: But all this for the lack of signing your name to a meaningless paper? We shall be ruined.

SOWER: Let it be so. We can begin again. I cannot countenance war, and I will not. It is opposed to the most sacred tenets of my belief, and I would rather die than surrender them.

SOLDIERS re-enter, carrying bundles of printed papers and some pieces of printing equipment.

OFFICER: Come.

All go out Right quickly, except for the SON, who stands at Center watching them go, his head bowed in despair.

Curtain

CHORAL INTERLUDE: "O Holy Father" *Palestrina*

SCENE 2: CHRIST OF THE ANDES

Time: 1904.

Place: Uspallata Pass, at a high point in the Andes Mountains. The curtain rises on a group of CHILEANS just entering up Right, led by their BISHOP. They are breathless after a hard climb. All are gazing Left and upward, at the statue (out of sight) of the Christ of the Andes, just erected on the boundary between Chile and Argentina. The BISHOP stands silent. Others whisper and point. All are very excited and expectant. A BOY, walking with his MOTHER.

BOY: Mother, who is that tall man on top of the mountain?

MOTHER: It is the figure of our Lord Christ. He stands there to keep peace between Chile and Argentina forever. See how his hands are outstretched, one to us in Chile, one there to the Argentines. It is to draw us together in love.

The BISHOP, who has turned to listen during the mother's explanation, takes the BOY's hand. A sound of singing comes from the distance. CHOIR offstage sings second stanza of "Pange lingua."

BISHOP: His blessing on you, my child.

A YOUTH has run down Right. He shouts back.

YOUTH: Look, I have crossed into Argentina!

The people clap and shout. He looks off Right.

YOUTH: The Argentines are coming!

Movement of excitement. The Argentines enter breathlessly. They also point to the statue and have an air of excitement. This attitude of both groups should prevail until the BISHOP begins to speak. The BISHOP comes forward to meet the ARGENTINE BISHOP, who leads his people, also in festival dress. BISHOPS clasp hands.

CHILEAN BISHOP: Peace be with you.

ARGENTINE BISHOP: And with our people.

While the BISHOPS go arm in arm to the raised place marking the foot of the statue, the two peoples intermingle.

AN ARGENTINE TO A CHILEAN: I feel as though Christ were really here saying to us, Love one another!

THE CHILEAN: Yes! And so we shall from now on.

They clasp hands in pledge of friendship.

ARGENTINE BISHOP: Friends of Argentina and Chile, we have come to dedicate our friendship with one another. We have worked and hoped for this day for many years, when Christ should stand on the highest peak of these Andes Mountains, and peace should reign in our two coun-

tries. Thirteen years ago a treaty was signed fixing the boundary between our countries. Since that time we have more than once been on the edge of war.

But despite all of this, the churches of Argentina and Chile have steadfastly worked for peace. Many times it seemed that we would surely fail. The roar of cannon could almost be heard. But we held fast, and prayed that there might be another way.

Then to make this symbol (*he turns and looks up indicating the statue*) of our everlasting pledge to peace, the women of both Chile and Argentina have worked to raise the funds for melting our cannon and recasting the metal into this figure of our Christ, the Prince of Peace. All honor to those women and to Senora Olivia Cezar who led them!

CHILEAN BISHOP: Let us now in deepest reverence make our pledge of friendship as it is engraved upon the base of this statue.

All kneel. The two BISHOPS kneel and clasp hands.

CHILEAN BISHOP: These mountains will crumble into dust sooner than the people of Argentine and Chile will break the peace which, at the feet of Christ their Redeemer, they have given their word to keep.

Curtain

INTERLUDE II

The stage is dim. There is a mutter of distant war, faint but ominous. Three ATTENDANTS, talking excitedly, enter Right running and cross to RULER.

FIRST ATTENDANT:

Sire, the whole world is on the edge of war.

SECOND ATTENDANT:

Each nation mutters hate against its neighbors.

THIRD ATTENDANT:

The hammers strike all night where ships are building.

FIRST ATTENDANT:

The forges ring all night where guns are fashioned.

SECOND ATTENDANT:

One spark, and the world will burn like waiting tinder.

On the instant a shot rings out. The red light glows fiercely; the noise of war is close. All cringe.

RULER:

O God, this war! The sounds are horrible!
Send out my soldiers to give every ounce
Of strength they have to make an end of it!
ATTENDANTS run out, Right.

CITIZEN (*rising*):

Ruler, killing will make no end of killing.
We must discard our weapons. We must love. . . .
He is interrupted by the return of the ATTENDANTS.

FIRST ATTENDANT:

Ships in the sky drop flame upon the land!

SECOND ATTENDANT:

A green cloud strikes men dead like a scythe mowing!

THIRD ATTENDANT:

Our armies are shattered and maimed. What shall we do?

RULER:

Make every citizen into a soldier!
*THIRD ATTENDANT mounts the steps of the throne at
RULER's Left, and calls into the audience.*

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THIRD ATTENDANT:

The Ruler of Nations calls each citizen
To fight in the greatest war of all the ages,
A war to end all wars!

CITIZEN leaps to bench down Right and calls into audience.

CITIZEN:

Citizens!
If you love peace, refuse to bear arms in battle!
Peace will not rise from loins of murdered men!

RULER (*to ATTENDANT*):

Those who refuse to bear arms will be imprisoned.

ATTENDANT (*to audience*):

Those who refuse to bear arms will be imprisoned.

CITIZEN (*to audience*):

Peace is a cause worthy your suffering and dying!
Two CITIZENS come down right aisle, mount platform, and kneel before RULER.

RULER:

Out to the battlefield! Kill ruthlessly!
War must be routed out!
They run out Right. Another CITIZEN comes down Left aisle, mounts platform, and crosses to RULER. He does not kneel.

THIS CITIZEN:

I do not believe in war. I will not bear arms.

CITIZEN:

Then join me in enlisting men for peace!

RULER (*to ATTENDANTS*):

Put them in prison! Torture and persecute them!
The ATTENDANTS seize him and the CITIZEN also.

CITIZEN (*as they are jerked away down Right*):

For peace, for peace! It will not be in vain!
The RULER seats himself angrily, and the curtains open on Episode III.

EPISODE III: STANDING FOR PEACE AGAINST WAR TO END WAR

Time: An August evening, 1918.

Place: Living room in the home of a Conscientious Objector.

Setting: HARRY BRADFORD is seated in the large armchair near the Center of the stage. His son, JUNIOR, is leaning on the arm of the chair. MRS. BRADFORD is moving restlessly about the room, stopping frequently to straighten the books and magazines on the table. Several times she starts to interrupt the conversation between BRADFORD and his son, but changes her mind.

JUNIOR: Dad, I'm so glad that you're home at night now. Mother and I get so lonesome without you. Gee! It's great to run down the street to meet you.

BRADFORD: Yes, son, it's great to see you come running down the street, too, and to know that Jane (*looks toward wife*) is waiting on the porch. Home! Home! After a long year in a cold gray cell. But let's not think of that tonight.

JUNIOR: Dad, Jack says you are going to jail again. Are you?

MRS. BRADFORD (*nervously breaks into the conversation*): Oh, tell him, tell him, Harry—he must know.

BRADFORD: Son, when you get up in the morning I shall not be here. Jack's right, I am going to jail again. Jail! Worse than jail, it is prison this time, Leavenworth prison.

JUNIOR: Won't you even be home for supper tomorrow night, Dad?

BRADFORD (*thoughtfully*): Tomorrow? No, son, not for twenty years of tomorrows.

MRS. BRADFORD: It's not right. Is there no justice in this country? Think, when you come home Junior will be a man and I, I'll . . .

BRADFORD (*rises, goes to her*): Let us talk after Junior goes to bed. Come, son, time for bed. Tell Dad goodbye. (*As he speaks, BRADFORD draws JUNIOR toward him and they go to the door Left.*) Lift up your head, son, be a man. You're to take my place again. I'll slip in and say goodbye before I leave and maybe I'll leave a note for you—something for you to think about while I'm away.

As he stoops to kiss JUNIOR, the boy locks his arms around his neck. MRS. BRADFORD gently draws him away from his father and they go upstairs. BRADFORD drops down in the chair and bows his head in his hands. After a few moments, he raises his head, arises and goes to the desk and begins to write. He reads the following as he writes:

Two that I love must live alone,
Far away.
All in the world I can call my own,
Only they . . .¹

MRS. BRADFORD *enters, he stops reading, but continues to write for a few minutes, then folds the paper, gets up from his chair and goes to the table.*

BRADFORD: I know how you feel, Jane. It's going to be hard but we can stand it.

MRS. BRADFORD (*she is sitting in the armchair*): I must sit here at home, thinking of you, clothed in prison gray, eating coarse food, working day after day beside men who have committed every crime. You, who have done no wrong.

BRADFORD: We must not become bitter. In the eyes of the law I, too, am a criminal. I committed a social offense, I championed a new order of society. I have seen a vision, I am ready to give my life to the cause of peace. We must remember that conscientious objectors in many parts of the world are being punished just as I am. Ramsey MacDonald, in England, has been socially ostracized. Tolstoy, in Russia, is standing firm for peace and he finds it no easy job.

MRS. BRADFORD: Oh, yes, I know all that, but we needn't go across the seas to find men who are standing firm for their beliefs—the papers are full of Eugene Debs's trial. He is going to prison, too, Atlanta Prison. I know you're right—your cause is a just one—but when I hear of the horrors of prison—I almost feel that the price of peace is too great.

BRADFORD: Come, that's not like you, Jane. You're thinking about the prisoners being beaten with lead pipes, put in the pit, strung up to the cell doors at Leavenworth. True? Yes, but don't think of those things tonight. You would not have me be a traitor to a just and right cause. Your influence has helped me to stand by the cause of peace.

MRS. BRADFORD (*lifts her head*): Hard as it is to have you go, I'll do my part, too. I shall teach Junior to serve the same cause. Let me show you what will give me strength in doing my task. (*She goes to desk, gets a little diary and comes back to her chair. BRADFORD leans over the chair as she turns the pages of the book.*) See, it is the poem that you wrote when you were in jail, "Mourn not the dead." It always helps me just to read it. Read it with me.

¹ From "A Poem of Separation" by Ralph Chaplin in his volume *Bars and Shadows*.

Mourn not the dead that in the cool earth lie—
Dust unto dust—
The calm, sweet earth that mothers all who die
As all men must;

Mourn not your captive comrades who must dwell—
Too strong to strive—
Within each steel-bound coffin of a cell,
Buried alive;

But rather mourn the apathetic throng—
The cowed, the meek—
Who see the world's great anguish and its wrong
And dare not speak!¹

The curtains close as they read the last line.

INTERLUDE III

The stage is dim. The RULER sits alone. A SOLDIER comes down Right slowly, and crosses to RULER. He wears the black scarf of Death across his right shoulder.

RULER:

And who are you, wearing the color of death?

SOLDIER:

I am a murdered soldier, name Unknown.

RULER:

Well, have you brought me peace?

SOLDIER:

A hopeless peace.

As he talks a frieze of figures passes from Right to Left and disappears—a widow, a harlot, an orphan, a bereaved mother.

So much is lost, so many hearts need healing
So many lives are meaningless and broken,
And by the time the lives and hearts are mended—
If lives and hearts once broken can be mended—
There will be war again.

RULER (*rising*):

No, not again.

I will defend this land with such great armies,
And battleships and weapons of destruction,
That there cannot be war.

SOLDIER (*despairingly*):

The weapons of war
Will never bring us peace. Is there no way. . . .
From Right the CITIZEN enters. His voice rings in challenge.

CITIZEN:

There is a way! O Ruler, will you hear
How to build peace from love and trust and faith
And greater bravery than you have dreamed?

¹ Poem by Ralph Chaplin in *Bars and Shadows*.

RULER:

I will not listen to you, greatest of fools;
Your years in prison did not make you wise.
I'll build a wall of steel about my lands—
And we shall see who knows the way to peace. (*Exit, Left.*)

CITIZEN:

He breaks his power against his wall of steel.
It is for us, the Citizens, to build.
The towers of peace beyond his ugly wall.
Spirit of Bradford, Spirit of Christopher Sower!
Spirits of all men who have given their lives
Gloriously and unreservedly to peace,
Live now in other men in this great crisis,
Bringing the reign of peace by ways of daring!
*He sits upon the bench Right and the curtains open
on the scenes of the final Episode.*

EPISODE IV: CREATIVE PEACE

SCENE I: THE PACT OF PARIS OUTLAWING WAR

Time: August 27, 1928.

Place: Paris.

Setting: Council room with conference table large enough to seat seven people (more if the size of the stage permits). The table is placed endwise, up Center, with three chairs on each side and one up Center. An elaborate inkstand on table at end, back. As curtain rises, two JOURNALISTS are by the table, one standing, the second sitting on the edge of table fingering the inkstand.

SECOND JOURNALIST: This Kellogg Peace Pact should give us a good story.

FIRST JOURNALIST: Yes, and there's a good piece of local color. That's the Vergennes inkstand. It was used one hundred and fifty years ago at the signing of the first treaty between the United States and France.

SECOND JOURNALIST: What are treaties anyway—more than words on paper? Would that treaty have held if France had not been afraid of the strength of America? Suppose that today the Kellogg Treaty is signed—will that stop war any more than the Hague Tribunal did?

FIRST JOURNALIST: But the Hague prepared the way. It made the countries think and study peace. Rome was not built in a day—no more a peaceful world. The Hague presented the need to the world and started a process of education.

SECOND JOURNALIST: Yes, and from this education we had the world war—and the League of Nations. Has the League prevented war?

FIRST JOURNALIST: It has prevented some wars, yes—as in the dispute between the British and French in Upper Silesia, and again in the threatened collapse of Austria.

SECOND JOURNALIST: Admitted. But those were minor troubles.

FIRST JOURNALIST: You never can tell when a minor trouble will become a major one. The best way to prevent big fires is to put out little ones.

SECOND JOURNALIST: The fact remains that the League, while it wants peace, expects war. It is organized on a war-basis.

FIRST JOURNALIST: No, it faces the practical problem of the possibility of war. It is working toward a limitation of armaments. The Hague Tribunal was the first step, the League a second, now the Kellogg Pact will be a third—and a greater step—for it will sign away war.

SECOND JOURNALIST: Sign away war! You can't sign away political jealousy and economic hatred between nations.

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FIRST JOURNALIST: Perhaps not, but you can outlaw settlement by force, and make a criminal of any nation which resorts to war. The signing of the Kellogg Pact will do that. (*He looks at his watch.*) The ambassadors are due now. Let's go in here and wait.

The JOURNALISTS exeunt down Right. Enter AMBASSADORS formally from upper Right and Left, one from each side simultaneously in the following order:

Right

PAUL HYMANS *for Belgium*
FRANK B. KELLOGG *for the United States*
DR. GUSTAV STRESEMANN *for Germany*

Left

SIR AUSTIN CHAMBERLAIN *for Great Britain*
COUNT MANZONI *for Italy*
COUNT UCHIDA *for Japan*

They take their positions behind chairs. M. BRIAND enters alone, upper Left, and seats himself at head of table facing audience. AMBASSADORS seat themselves—STRESEMANN at BRIAND's right—downstage men farther from table than upstage men so that all may be seen by audience. BRIAND rises to speak.

M. BRIAND: Gentlemen, in June, 1927, France proposed to the United States of America a bilateral treaty that war between the two countries should be outlawed. This treaty the United States received graciously and considered carefully. In December, Mr. Kellogg replied to the treaty by asking that it include other world powers. We are here today to sign that treaty—to outlaw war in the world. For the first time, through a solemn covenant involving the honor of great nations, war is renounced unreservedly as an instrument of national policy. The eyes of the world are upon us as we meet to consider this treaty. (*He reads*) The high contracting parties solemnly declare in the names of their respective people that they condemn recourse to war for the solution of international controversies, and renounce it as an instrument of national policy in their relations with one another. The high contracting parties agree that the settlement or solution of all disputes or conflicts of whatever origin they may be, which may arise among them, shall never be sought except by pacific means. (*Ends reading.*) Gentlemen, the treaty is before you. Each of you has the power to accept or to reject for a nation. What is the attitude of your nations toward this treaty?

He calls the roll of the nations and as each country is called the representative rises and declares with impressive dignity that his nation will sign, "Germany will sign," "The United States will sign," etc.

M. BRIAND (*after the roll call*): Shall we sign?

The representatives of the nations rise to sign—Germany first, and others follow.

Slow curtain

CHORAL INTERLUDE (*immediately at fall of curtain*): "Once to Every Man and Nation"
Tune, Ton-y-botel

SCENE 2: GANDHI ACCOMPLISHING A BLOODLESS REVOLUTION

Time: April, 1931.

Scene: Inside an old house in Bombay that is being used for a temporary jail. At the back of the stage is a window looking out into the street. At Left there is a door. In the right wall are some chains by one of which an Indian native is fastened. As the curtain rises on the dimly lighted scene, a BRITISH OFFICER is pacing up and down in front of the window, repeatedly looking out into the street. He is apparently very excited and nervous. The prisoner is seemingly in low spirits.

FIRST OFFICER (*to prisoner*): If we only had a few more of you Indians chained up, Great Britain and India would both be better off. We expected some excitement today, but it looks as though we have discouraged all these public demonstrations of protest against British rule.

PRISONER: I follow Mahatma.

SECOND OFFICER (*coming excitedly into the room*): There's a powerful mob down by the tax office. The latest news is that they are piling up their live bodies on the British railway to stop commerce. Non-resistance, they call it. Not a bloomin' gun among them.

PRISONER (*becoming interested and face lighting up*): Praise Mahatma.

FIRST OFFICER (*sarcastically*): Unarmed eh? This is something new in my military career.

SECOND OFFICER: Mine too. This isn't much of a jail for a mob, but maybe we can chain up a few of their leaders. You can't cow that mob with guns. (*There are sounds in the distance of an approaching mob. Both officers run to the window.*) There's the mob, they are coming down this way. (*The noise becomes much louder.*)

FIRST OFFICER: Look, they are coming by the hundreds. No sir, not a gun in sight.
There is a general hubbub of voices.

SECOND OFFICER: There's one of our men trying to say something to the mob.

OFFICER *points out the window to the Right. A single VOICE is finally heard above the din.*

VOICE: By the order of the king you must disperse. We cannot have this disturbance of peace.
Subdued comment from the mob.

MOB: Praise Mahatma, down with Imperialism.

Shots. The FIRST OFFICER looking out of the window shudders and turns away. The sight seems too much for him to bear.

FIRST OFFICER: God, how can they stand there and be shot down like dogs? I can't stand it.

SECOND OFFICER: Look! They are bringing Gandhi here.

The door is flung open and INDIAN youths each, with hands bound, are pushed into the middle of the room and chained. The OFFICERS go to the door to look for more prisoners when GANDHI steps into the room. His hands are bound. The BRITISH OFFICERS are too confused to know exactly what to do. Finally he is motioned down Left by the SECOND OFFICER. He assumes a squatting position on a low table. He seems absolutely calm. The prisoners gather around GANDHI as closely as they dare, also in squatting position on the floor. GANDHI in a very confident and slow manner speaks.

GANDHI: Man, God's most magnificent creature, was not made to kill and to plunder. All nature is peaceful and harmonious. The clouds send rain, rain moistens crops, man eats crops.

India's future lies in the hands of you youths of India. You have seen the power of our people in their non-violent march for freedom. The British were brought to shame, persecuting them when they looked upon death as a privilege. Hunters would have long since given up lion hunting if the lion had never resisted the attack of man.

There is a law of nature that all things acquired by violence must be retained by violence. It would seem from this that we are calling on the weak and the cowardly. On the contrary non-resistance implies the banishment of all this.

It isn't easy. I regret to say that many Indians did not have the true spirit in their hearts. . . . Prayer can help. . . . It has helped me through many difficulties. Without it I would be lost. Without it you will be lost. . . . Have faith. . . . We must carry on.

There is silence as the curtains close on the scene. All heads are bowed in reverence, including the two BRITISH OFFICERS.

EPILOGUE

CITIZEN (*coming to center and speaking to audience*):

You have seen peace in the making through the ages.
You have seen, too, how war has wrought destruction
Because there were not enough who stood for peace.
How will it be in your age, Citizens?
Will war again shatter this building beauty
Or will you stand steadfast against its coming,
Solidly ranked for peace instead of war?
What will you do for peace, O Citizens?

*Down all three aisles golden light begins to glow.
For a moment no figures are visible in it, and the
CITIZEN stands watching each aisle in turn. The
UNKNOWN SOLDIER quietly takes his place beside
him, at his Left. Then down the Left aisle comes a
SCIENTIST with a crucible; down the Center, AVIA-
TION; down the Right, TRADE. Halfway down
each calls in turn.*

SCIENCE, AVIATION, TRADE:

I come!—I come!—I come!

CITIZEN (*to SCIENCE*):

Who are you?

SCIENCE:

I am Science.

CITIZEN (*to AVIATION*):

Who are you?

AVIATION:

I am Aviation.

CITIZEN (*to TRADE*):

And who are you?

TRADE:

I am Trade.

CITIZEN (*to each in turn*):

What will you do for peace?

SCIENCE (*mounting platform, Left*):

Work for man's welfare, not for his destruction.

AVIATION (*mounting platform, Left*):

Keep my wings free from burdens of war and terror,
And strong to bear goodwill about the world.

TRADE (*mounting platform, Right*):

Create a fair and open plan of commerce,
And so build friendliness among the nations.
*The next group is coming down the aisles, THE
PRESS at Left, THE VOTER at Center, THE PARENTS
at Right. The same dialogue of greeting and response
takes place.*

PRESS (*mounting platform, Left*):

With words made strong by knowledge and by vision
I will set down for men the marching story
Of peace, kindling their lives to nobler action
To make its future even more triumphant.

VOTER (*mounting platform, Left*):

I will support those leaders and those issues
That lead with clarity and heroism
To international peace and understanding.

PARENTS (*mounting platform, Right, FATHER speaking*):

We will create, by love, among our children
The deep desire for larger brotherhood.

The next group is coming down the aisles, EDUCATION at Left, WEALTH at Center, RELIGION at Right. The same dialogue takes place, save that just before they mount the platform the CITIZEN recognizes them as former servants of war.

CITIZEN:

Wait! Your allegiance was given to war.
What will you do for peace?

EDUCATION (*mounting Left*):

I will teach children love of other nations,
And heroes other than the lords of battle.

WEALTH (*mounting Left*):

Give of my gold to spread enduring beauty
Through every channel leading into peace.

RELIGION (*mounting Right*):

Preach and live Christ, who said, "Love your enemies;
Do good to them that hate you."

The CITIZEN is now surrounded by the forces of peace.

CITIZEN:

Your words have heralded the dawn of peace
After a night too scarcely lit by stars.
Will you go forth with me, O Citizens,
To spread the light of peace throughout the world?

RELIGION:

I answer for us all. We will go forth!

CITIZEN:

Oh, Peace has come as sun, as eagles winging!
Lift to the God of Peace a hymn of praise!

Those on the stage and behind the curtain begin to sing "These Things Shall Be—A Loftier Race" (tune, Truro).

These things shall be—a loftier race
Than e'er the world hath known, shall rise
With flame of freedom in their souls,
And light of knowledge in their eyes.

They shall be gentle, brave and strong
To spill no drop of blood, but dare—

A crash as of thunder is heard, the red light begins to glow, and the RULER storms on from Left shouting distractedly:

RULER:

Arm, every citizen, and to the field!
The nations have increased their armaments
Till none of us is safe!

For a moment there is dead silence save for the thunder of war outside. Then the curtain is opened behind the group disclosing the figures of the episodes, some with the scarfs of death across their shoulders. It is the decisive note.

CITIZEN:

The challenge of love must never die in us,
O Ruler, I will not bear arms!
And one after the other they all cry.

ALL:

I will not bear arms! . . . I will not bear arms!
The RULER looks about wildly.

RULER:

What shall I do? I am afraid, afraid!

But strangely enough the sounds of war are dying, and the red light is dying too. And in the golden light lift the third and fourth stanzas of the hymn, more triumphant than before, from the throats of all on the stage except the RULER, who stands in silent wonder as the curtains close.

Nation with nation, land with land,
Unarmed shall live as comrades free;
In every heart and brain shall throb
The pulse of one fraternity.

New arts shall bloom of loftier mold,
And mightier music thrill the skies,
And every life shall be a song,
When all the earth is paradise.

THE END

Alumni Notes

Edited by BENJAMIN W. ROBINSON

CLASS OF 1931

Milton Bierbaum is pastor of the Congregational Church, Ault, Colorado.

Nannie Butts is at Lincoln Ridge, Kansas.

James S. Caskey has recently been called to Genoa City, Wisconsin, and Richmond Hill, Illinois, from the Congregational Church at Tonica, which he supplied while a student at the Seminary.

John A. Gardner is pastor of the Essex Community Church, Chicago.

Emerson W. Harris has accepted a call to the First Congregational Church at Monticello, Minnesota.

Frederick Hyslop is a director of student work at the University of Wisconsin.

Marcus Johnson is pastor of the Congregational Church at Glenview, Illinois.

Joseph F. King, Jr., is now in Edinburgh and plans to go to Germany. He is under the excellent care of his recently acquired bride, Helen Palmer. They were married June 20. The Palmer country home at Desbarats, Canada, suffered two earthquakes last summer. The other was the wedding of Margaret and Chester Fisk.

Theodore Lilley spent the summer at Hot Sulphur Springs, Colorado, as supply pastor, working under Dr. Sullens.

Millard Marshall is pastor of the Congregational Parish of Nucle-Redvale, Colorado.

Yasuo Mizoguchi is at the Seminary taking work for a higher degree at the University.

Masao Morikawa is at the Seminary. He expects to receive his A.M. in Religious Education from the University this spring.

Violet Otto is librarian at the clubhouse of the Hartford Retreat, Hartford, Connecticut.

Robert Rasche is pastor of the Englewood Congregational Church, Denver, Colorado.

Frederic Ringe has recently resigned his charge at Grays Lake, Illinois, to become pastor of a larger Evangelical parish with headquarters in Eau Claire, Wisconsin.

Ormund Schulz is enjoying his work with Dr. Soares at the Neighborhood Church, Pasadena, California.

Vernon W. Rice, 1932, who has completed his credits and will receive his degree from the Seminary next June, was ordained October 16, as pastor of the church at Curtis, Nebraska. The ordination sermon was preached by his brother Glen of Grand Island, Nebraska. His cousin, C. S. Rice of Montana, gave the charge. Rice and his church are issuing an *Open Door* monthly which sounds like home.

CLASS OF 1930

Akintunde B. Dipeolu is now teaching in the Florida Agricultural and Mechanical College at Tallahassee, Florida. As college chaplain, Dipeolu has been very successful. He writes under date of November 21 that colored students in this country in colleges and universities are assuming a rather cynical attitude toward religion and a contemptuous attitude toward Christianity. We would like to reply that there is no color line in this respect. "Colored students," he writes, "will drop their attitude of cynicism and rally to the banner of Christianity only when the whites have demonstrated its power in practical every-day living." But, good brother, why not put it the other way around? Or both ways?

Chester Fisk has returned from his year in Berlin and is with us again. He may be studying for some higher degree. Margaret Palmer and Chester were united in marriage on August 16.

Harold Hatcher and *Josephine Timmerman Hatcher*. How good it seems to have them back again with us! Harold gives the impression that he worked hard and learned something during their year of study in Europe, and Jo intimates that they had some good times. Harold is still seeking higher knowledge and Jo is as charming as ever.

Seth R. Huntington, Union Church, Berea, sent us in November a sermon for criticism. It was remarkably well done. It began with the audience and the love of nature and rose to majestic heights in the enthronement of Jesus. We wish that other alumni would send us a best sermon and let us pull it to shreds!

Harold S. Matthews sends another interesting letter dated October 15 from the American Board Mission, Hopei, Tientsin, China. Both in the letter and in an inclosure he gives inside light on the Manchurian situation. In telling of his own family he speaks of Grace taking Alden, Burtis, Charlotte, and Darius to the seaside, where they had rented a cottage for the summer. When we begin to be surprised at the long list of children, he continues by explaining "that Darius is Charlotte's white Persian cat, not her baby brother."

Herbert G. May is now assisting Professor Breasted and the Oriental Institute in the excavations at Megiddo in Palestine. Megiddo, south of Nazareth on the southern edge of the Plain of Esdrelon, has proved to be one of the most fruitful sites in Palestine for discovery of ancient life.

Demetrios Stylianou is with us at the Seminary again after his year of teaching in his home land of Cyprus. His little book, *The Inner Life of Cyprus*, is off the press and makes interesting reading regarding the customs, the religion, and the proverbs of the island. Through his work on the book he has already made a name for himself as a pioneer in the constructive building of the progressive spirit of modern Cyprus.

George C. Vance was united in marriage to Miss Wagner on July 19. They are now at home in the parsonage in Smith Center, Kansas.

Oscar W. Wagner who was at Gary, Indiana, is now at Lowdonville, Ohio.

1929-30. F. C. Ramsey is pastor of the Woodlawn Presbyterian Church at Aliquippa, Pennsylvania. He writes that "biographical sermons" are highly welcomed among his people: Edison, Sadu Sundar Singh, Pupin, Pasteur, Paderewski, H. T. Kerr.

1929. Ferry L. Platt has been warmly welcomed as pastor of the First Congregational Church at Manhattan, Kansas. They say he has been giving some excellent sermons.

1928-30. Clyde H. Wilcox is pastor of the Eaton Rapids Congregational Church at Olivet, Michigan, and assistant professor in the college. He received his Master's degree at Olivet College. His thesis subject was "The Influence of the Bible on Modern Poets."

1927. Ezra P. Young writes from Adana, Turkey: "Our Social Service Center has become a veritable Tower of Babel. Recently in one evening we had German classes on the first floor, Turkish on the second, and English on the roof. At the same time the Armenians were holding a prayer meeting at the gatehouse. Really sometimes I have a fear that I shall forget the English language!"

1926. Mary E. Andrews has returned to Goucher College, Baltimore, after a year's leave of absence during which she completed her graduate study in the Department of New Testament and Early Christian Literature in the University of Chicago. She received the degree of Ph.D. at the Summer Convocation, August 28, 1931.

1925. Paul H. Clark has been designated as Seminary "honorary fellow" for this year in recognition of his distinguished service as organizer and pastor of the rural community work at Elburn, Illinois. He has now been called to Ludington, Michigan.

1925. Norman L. Rice sends us word from Napumulo, Natal, South Africa, of the difficulties and successes of the church and the school. He pictures his family circle of five gathered at table while the three youngsters babble in English and Zulu about the anticipated trip on furlough to America after another year.

1925. Henry H. Walker won the Thayer Fellowship of \$1,500, for 1931-32, offered for study at the American School of Oriental Research in Jerusalem. He sailed in September.

1924-25. Patrick O. Takahashi, Japanese Union Church of Riverside, California, has become quite an author. He has published several books in Japanese, some of them of good size, presenting the scholarly approach to the Bible: (1) *The Guidance of the Unseen Hand*; (2) *The Social Problems and Ideals of the Bible*; (3) *The Archaeological Discoveries and the Bible*. Another soon to be published is *The Archaeological Discoveries in the East*.

1922. Clifford Manshardt, director of the Nagpada Neighborhood House in Bombay, India, is in America on furlough. He has been doing one of the finest pieces of work in God's little universe. In the Winter Quarter he offers a course to Seminary students on "Trends in Modern Missions."

1919. *Louis L. Miller* has been pastor of the Second Congregational Church of South Brewer, Maine, for four years. One hundred and twenty-five new members have joined the church, 200 enrolled in the Christian Endeavor societies, and 105 active members in the Men's Club. He is president of the Community Council of Religious Education. He has been very active in the efforts of the Ministerial Association to improve the moral tone of the motion pictures used in the community.

1919. *Claude Warren*, who stopped in at the Seminary November 5, is having many experiences and successes in his ministry to the lumberjacks of Wisconsin at Land O'Lakes. His interesting article, *To the People*, won a place among the best essays on "How To Find God," edited by Sidney Strong, published by the Y.M.C.A. Press, 1931.

1907. *J. W. F. Davies*, who was director of Community House of the Winnetka Church, 1911-31, and is a member of the Advisory Committee of the Seminary, has accepted the office of secretary of the Religious Education Association. The resolution of the Community House reads: "We wish to express to you our appreciation of your constructive leadership and distinguished pioneer service for this community (particularly its young people). Through your vitalizing interest, your sense of fair play, your fellowship and your vision you have won our admiration and affection. In your enthusiasm and cooperation you have been an outstanding force in the promotion and growth of the social and cultural life of Winnetka.

"We, your friends, thank you, and are happy in the knowledge that you are now called to a wider field of activity and influence." Davies' farewell address appears elsewhere in this issue of the REGISTER.

1906. *C. William Bast*, pastor of the First Congregational Church, Harlan, Iowa, was moderator of the Congregational Conference of Iowa last year.

1904. *E. C. Ford*, who was pastor of the Pilgrim Congregational Church at Benson, Minnesota, for seven and one-half successful years, is now pastor of the First Congregational Church of Grand Island, Nebraska, where he began work April 1.

1899. *A. C. Warner* is in his twenty-second year of service in South Dakota. He is pastor of the Springfield Congregational Church which held its sixth anniversary on November 8. The sermon was preached by Superintendent Sam Keck (class of 1916). Rev. David J. Perrin, of the same class with Warner, was pastor of the same church for seven years. Warner received the degree of D.D. from Yankton College last June. His oldest son is professor of English in the American University at Cairo, Egypt.

1898. *Fred W. Long* is mayor of the city of Keokuk, Iowa. He has published his first annual report as mayor. It includes the following item: "The Police Department has been motorized, and plans are in operation to increase the equipment of the Fire Department, inclusive of the replacement of 3,000 feet of 2½ inch hose, and 500 feet of 1½ inch hose, with Siamese couplings." We are with you, your excellency, especially in your interest in Siam.

1891. *B. H. Smith*, who spent twenty-five years in organizing and building churches, sends us his greetings under date of November 17 from Pinecastle, Florida. At the age of seventy-six he feels "as well and active as when in the Seminary."

1888. *Andrew M. Brodie* is associate minister of the New York Avenue Presbyterian Church, Washington, D.C.

1887. *R. A. Fernberg*. This is to "report to the survivors of '87 that he is well and that he goes to his delightful work every day." He has now been with the School of Religion at the University of Southern California for seven years.

1887. *H. B. Newell*, who spent forty-four years in Japan, last July celebrated his forty-second wedding anniversary (he was married in Tokyo in 1889). His address is 131 West Eighth Street, Claremont, California.

1887. *Otterbein O. Smith*, who has been pastor of the First Congregational Church of Eaton, Colorado, has received and accepted a call to the Burkley Community Church of Denver. The church is in a rapidly growing part of the city. The Sunday school has the second largest enrolment among the fourteen Congregational churches of the city.

1887. *C. T. Wykoff*, who went to Japan for four years and after one year was transferred to the Doshisha University, later assisted Dr. Gonzales, and in 1894 received the degree of Ph.D. from the University of Chicago. He has completed thirty-four years at the Bradley Polytechnic Institute of Peoria and now holds the position of dean of the College.

1886. *N. L. Packard*, after forty-five years in various pastorates, writes that he "in his eightieth year is well and hearty and some say could pass for sixty." He is "still believing with the great apostle that the Gospel of Christ is the power of God unto salvation to everyone that believeth." His address is 221 Michigan Street, Redlands, California.

Obituaries

1899. *John E. V. Johnson* died in Titusville, Pennsylvania, on April 25, 1930.

1895. *J. E. Kirkpatrick* died at his home in Topeka, Kansas.

1893. *Stephen D. Horine* passed away in Whittier, California, February 9, 1931.

1891. *William R. Marshall* died Sunday, January 4, 1931, at the age of sixty. He was pastor of the Congregational Church at Rock Springs, Wyoming.

1891. *Charles E. Enlow*, pastor of the Congregational Church at Villa Ridge, Illinois, since 1929, passed away very unexpectedly on May 16, 1931.

1887. *Elias F. Schwab* passed away on May 21, 1930. Services were held at Glenwood, Florida.

1877. *Harlow S. Mills* died suddenly at his home in Pilgrim Place in Claremont, California, on the night of January 31, 1931.

Publications by the Faculty

By MATTHEW SPINKA

President Palmer's sermons at the meeting of the National Council in Seattle last June are now published in book form by the Pilgrim Press under the title *Paths to the Presence of God*. His magazine articles include "A Minister Sits in the Pew" in *The Congregationalist*; and "Authorities Which Abide" in the REGISTER. He also contributed a lesson for the 1931 edition of the *Lesson Round Table*, and a chapter for a book edited by Sidney A. Weston, *Sermons I Have Preached to Young People*.

Professor Boisen, with the help of Cecil M. Smith, has edited a new hymn book especially suited for use in hospitals. It is to be published shortly by the Pilgrim Press under the title *Hymns of Hope and Courage*.

Mr. Cashman has contributed the following articles to *Church Management*: "The Minister's Business Manager," "Our Minister's

Salary," "Have You a Janitor Problem?" "Two Hundred Fifty Things for Your Church To Do," and "Chicago Congregational Club."

Professor Eastman has published two articles in *The Parents' Magazine*, "Are Movies Fit for Children?" and "What Can We Do about the Movies?" three in *The Christian Century*; "The Next Move for Better Movies," "A Heritage of Courage," and "A Selected List of Religious Dramas"; one in *Church Management*, "How To Produce a Religious Drama"; one in *The Aryan Path* (London and Bombay), "Religion and Drama"; one in *The Classmate* on "Chicago's Religious Drama Tournament"; and three in *The Congregationalist*, "A Village Church," "Presbyterians and Congregationalists Unite," and "The Tinker's Christmas." He has also edited the REGISTER and contributed to it.

Professor Holt's publications include "This City Controlled World" and "A Platform for Rural Democracy" in the REGISTER; "Rebuilding the City of God" in *Religious Education*; "Shall We Give Up Proselyting?" in *The World Unity*; and "Communists Do Not Segregate" in *The Christian Century*.

Mr. Carl Hutchinson described his extensive trip through the Northwest in "Pioneering in Home Missions" in the REGISTER.

Professor Kincheloe wrote on "Changing Chicago" in *The Congregationalist*.

Professor McGiffert's biography of Jonathan Edwards will appear in the spring on the Harper list. He contributed an article "The Significance of Jesus" to the *Journal of Religion*.

Professor Pauck published his new book *Karl Barth, Prophet of a New Christianity?* last October, one chapter appearing in the November REGISTER. He also collaborated in the

volume edited by Shirley Jackson Case entitled *A Bibliographical Guide to the History of Christianity*.

Professor Robinson wrote for the REGISTER an article "How Would Paul Describe His Conversion Today?"

Professor Smith collaborated with Mr. Boisen in the preparation of the new hospital hymnal *Hymns of Hope and Courage*. He also contributed "Observations upon American Religious Music" to the REGISTER.

Professor Spinka contributed to the REGISTER an article on "Soviets and Religion" and another entitled "So You Are Going to Constantinople?" He also wrote a memorial pamphlet on Clarence Augustine Beckwith. He collaborated on *A Bibliographical Guide to the History of Christianity*, edited by Dr. Case. He has recently been appointed one of the editors of *Church History*, official organ of the American Society of Church History.

Book Reviews

KARL BARTH: PROPHET OF A NEW CHRISTIANITY?

By Wilhelm Pauck. New York: Harpers, 1931. 228 pp. \$2.00.

The Barthian theology which Professor Pauck clarifies in this volume is a flat denial of the most cherished tenets of liberal Christianity. For liberal theology religious experience is the core, for Barth it is inconsequential. Modernism is anthropocentric in its interest, Barth centers his religion in God "the Totally Other." The liberal thinker enjoys a "psychological approach to theology"; Barth regards that as futile. Liberalism is concerned to lead men to a knowledge of God; Barth urges us to inform men that they must be forever ignorant of what God is. The Christian modernist looks for God in nature and in history, Barth sets God over against nature as its antithesis and denies His discovery in history. While the modernist points to the historical Jesus as a revelation of God, Barth insists that the historical Jesus is no revelation of God. The liberal Christian professes a deep concern for social well-being and a co-operative sympathy with the programs of the social reformer; Barth demands that we recognize the bankruptcy of social reform methods and return to a purely individual gospel of our own dire need as we confront the contradictions of life. Where the modern preacher takes his texts from life, Barth takes his from death. If the Christian liberal preaches with an open mind and hence offers solutions of a tentative nature, Barth demands finality and dogmatic certainty in preaching. And yet, paradoxically, when the modernist sermon seeks to offer an answer to life's problems, Barth would protest that his business is not to answer ordinary questions but to ask questions so ultimate that they cannot be answered! Accordingly, where the light is sought in modernist religion by the preacher from the professor, for Barth it is the preacher who must expose the incompetence of professorial wisdom for religion. Clearly this book is dealing with a vigorous protest against modernism. But this does not mean that Barth is any fundamentalist. He is bent not on defend-

ing that which modernism attacks, but on attacking that which modernism defends—and this from the standpoint of a critic who has passed through modernism to what he regards as ultra-modernism. Barth feels that he has "seen through" modernism.

And what does his X-ray show at the heart of modernism? It exposes several hidden diseases. There is decomposition of the bony structure: in modernism Christianity has lost its stable authoritative strength. Flabby substitutes are filling in the places where bone should be: "tentativeness," the open mind, tolerance, and the apologetic attitude. There are lesions: the bonds of certainty that knit former faith into an organic body of conviction are broken. The Christian body is loose-jointed, inchoate, flaccid, unable to act as a unit because there is no co-ordinating basis of certitude. And then there is that which X-rays do not detect but which is apparent in the behavior of the modernist: lack of humility. My college president once said that the difference between a Freshman and a Senior is that the Freshman does not know that he knows nothing, while a Senior knows that he knows nothing. This, Barth would doubtless say, is an analogy of religion: the modernist assumes a knowledge that he does not possess, the true Christian admits his ignorance.

The reason for this diseased condition of modern Christianity, says Barth, is not far to seek. We have cut away from the sources of our healthy food supply. This was found in the Word of God, best expressed through—but not identical with—the Bible. Bereft, as Protestants, of our suckling mother, the Church, and having forsaken the Bible which prescribed our diet, we have taken to foods deficient in the vitamins of the spiritual life. Left to ourselves, we have supposed that we could feed upon our own fat, and we are just realizing how fast we are losing weight without nourishment. In trying to feed upon historicism and psychologism, we have lost God. Stupidly we have supposed that we are self-sufficient, but "only the unreligious person . . . can be in tune with himself and with the universe."

Bound down to our own subjective re-

sources we have lost the sources of any inspiration for life, and we have tried so hard to forget death that we cannot face the final fact.

And so, here we are in our impotence. As religious leaders we have no message that a non-religious expert could not give better. "We cut a ridiculous figure as village sages or city sages," prating of economics and political science and psychology. Our distinctive message calling men to repentance is swallowed up in social determinism so that we preach about complexity instead of responsibility. The uniqueness of the Christian task is lost in a maze of vague, universal "religious experience," in which practically anything can be called "religious" and the term "Christian" becomes equally vapid. We cannot arouse men by our "sound notions" because down deep in their emotions they do not trust our logical constructions. Finally, we cannot point them to God but only to some satisfying throbs and thrills which we invite them to call "God within."

Such is the protest of Karl Barth as Professor Pauck clearly expounds it in the first half of this book. From this point on a very interesting shift occurs both in the exposition by Mr. Pauck and in the sources which he uses. Mr. Pauck becomes more critical, where before this he has been largely the protagonist. At the same time the footnotes cease to refer so much to the earlier Barthian writings and concentrate upon *Die christliche Dogmatik im Entwurf*. This coincidence is itself instructive.

We see here the danger of a protester becoming a systematizer. It is surprising that Barth the ardent exponent of Calvin and Luther did not see what happened when their protest became a system; for the same thing has happened to him. When a flaming critic of the contemporary order begins to be a system-builder he tends to romanticize. He goes back to an earlier day for his patterns. And Barth moves back into orthodoxy. But the very conflict with modernism is for him a recognition of modern problems. Consequently he must have recourse to a dialectical reinterpretation of traditional forms of thought into frequently fantastical exposition. A notable example of this is his rehabilitation of the Nicene trinitarianism into an argument for the total otherness and self-sufficiency of God—an interpretation

which the author rightly criticizes as very wide of the mark at which the church fathers were aiming.

At the same time the demands of constructive theology as superseding destructive criticism lead Barth to return to the very two elements which he has most vociferously denounced in orthodoxy: Biblicism and dogmatic authoritarianism about historic doctrines. This is disillusioning, and the disillusionment of the author is clearly seen. In his reaction, however, Mr. Pauck has at times not done justice to the Barthian ideas which seem to him to be a mere re-admission of what Barth had earlier repudiated. This is especially evident in his objection to the Biblicism of the "crisis" theologian. We are told in pages 205-8 that Barth has returned to a "staunch Biblicism"; but we had been introduced earlier to an interpretation of this "Biblicism" which makes it quite different from the orthodox Biblicism which the author seems to imply. For God is revealed in the Bible only as that to which biblical men's experience pointed, and not as that which the Bible itself expounds.

Similarly, he refers (p. 181) to "these supernatural elements in Barth's theology," referring to a passage from the *Dogmatik*. But a reading of this passage does not disclose any necessarily supernaturalistic conception of the revelation of God.

Perhaps the source of this difficulty lies in the relation of Barth's theology to the philosophical school known in Germany today as "phenomenology." While I am not in a position to correct Professor Pauck on such a matter as the historical connection between Barth and such phenomenologists as Husserl, Scheler, and Tillich, there is a strong suggestion to me of the phenomenological approach in several places. The cardinal principles of this movement may be said to be two: (1) that the real, essential, subjective character of any external object is not accessible to reason; and (2) that experience assumes various forms other than that of intellect, and that each of these forms (e.g., emotions, or moral intuitions) "intends" (i.e., points to) its own kind of objective reality. The phenomenological trend of Barth's thought is seen in several places. For instance, the God "intended" by biblical experience is distinguished from the God described by bib-

lical writers (pp. 67 f., 113, 120). The experience of crisis points to a divine reality which reason cannot grasp (p. 148). The meaning for which the Resurrection stands is quite independent of the problem of the historical fact of the Resurrection (p. 167). God's subjective nature must always remain inaccessible to us, totally other (p. 193). It may be that Mr. Pauck regards these emphases as derived by Barth directly from the scholastics to whom the phenomenologists are indebted.

Mr. Pauck has changed his mind about Barthian theology during the writing of this book. We cannot be grateful enough that he did not re-write the earlier part to conform to his later opinion. That would have made the book more consistent, but not nearly so helpful. As it stands it represents an honest struggle with an attractive point of view that failed to satisfy. The author's questions are thus no mere rhetorical questions, but genuine steps in his own intellectual quest. For this reason he takes the reader along with him as he goes, and the book holds the interest of a novel because the outcome is so genuinely uncertain. Those of us who have been close to the author while the book was being written know how very genuine that struggle was.

It is regrettable that the book was so poorly handled typographically, particularly in the printing of the Greek quotations, in the lack of uniformity in indenting lengthy quotations, and in the uses of "Luc" for Luke in an English text. But these details may well be overlooked by the reader who will find himself heavily indebted to Professor Pauck for a very illuminating volume.

EDWIN EWART AUBREY

STORMERS OF HEAVEN

By Solomon B. Freehof. New York: Harpers, 1931. 225 pp. \$2.00.

Any preacher seeking a model for biographical sermons may well read this book with care. The chapters on "Free-thinkers" and "Atheists" show how to utilize not only the heroes and comrades of one's faith but its antagonists as well.

The inclusion of Jewish spiritual leaders like Hillel and Maimonides adds to the interest and freshness of the book for Christian readers,

while the surprisingly discerning and sympathetic treatment of St. Paul, as well as later Christian leaders like St. Francis and Luther, will help greatly in Jewish understanding of Christianity. The book is a rare demonstration of tolerance and truly catholic insight.

ALBERT W. PALMER

THE MORAL CRISIS IN CHRISTIANITY

By Justin Wroe Nixon. New York: Harpers, 1931. 197 pp. \$2.00.

Here is a book, by the successor to Walter Rauschenbusch, which brings the story of the social gospel up to date and then surveys the modern scene with discriminating insight and stimulating candor.

Dr. Nixon has two great qualities as a writer—a capacity for compact and epigrammatic statements of his own, and a still greater capacity for applying in telling fashion the keen and appropriate observations of others. This book is marvelously rich in its quotations, but they are an assembly and not a patch-work, and the assembling has been done by one who is himself a master of the art of phrase-making. He does not merely sew on a quotation like an ornament—he expounds it and illumines it like a text.

In the second chapter, for instance, he himself says most suggestively: "A great historic moral tradition usually contains these three elements, the valuable, the neutral and the harmful" and describes Christianity as "a great experiment in organizing human life on the basis of the family pattern," and then he goes on to put the reader in his debt still further by bringing in and amplifying Professor Montague's splendid phrase about the possibility that what is "highest in spirit is also deepest in nature" and Professor Groves' noble appeal for the life-committal attitude rather than the experimental attitude in the approach to marriage.

This second chapter, "Christianity and Experimental Morality," is probably closest to the living moral crisis of our day and correspondingly interesting. What Dr. Nixon does not quite do in it, however, and what desperately needs to be done, is to show the appropriate place and yet the quite definite limits of

both the experimental and the life committal attitudes in many a moral issue.

The preacher who reads this book will learn much about a frank facing of moral issues, he will gain some vision of the road ahead from the splendid closing chapter on "Shadows of the Future," and he will be stimulated by many telling illustrations and quotations which will make his own reading seem either thin or inadequate. He will ask: How does Dr. Nixon remember and reassemble so many of the best things which other men have said and then make them his own so completely that they shine more brightly still in their new setting? How did he ever remember what Lippman said about Willard Straight and what Lewisohn said about monogamy, and what Hornell Hart said about the characteristic reactions of the saint, and what Bishop Brent said about war, and what an English critic said about Americans being amorous of devices but contemptuous of ideas? Such echoes of the world's living thought are evidence of no mere filing system, but of an appreciative memory and a creative mind, such as every preacher would long to possess and should strive to cultivate.

ALBERT W. PALMER

JESUS THE SON OF GOD

By Benjamin Wisner Bacon. New York: Holt, 1930. 152 pp. \$1.50.

This little volume contains the Shaffer Lectures delivered in Yale Divinity School. The popular style makes it a good handbook for ministers and lay readers. Bacon gave the lectures as a sort of farewell. "This is the end of my official teaching at Yale, but only the beginning of successive years of exposition of the Life of Christ" (p. 138).

The growth and enlargement of tradition about Jesus in the early days begins with "What the Eye Saw" (Lecture II) and "What the Ear Heard" (Lecture III), and ends with "What Entered into the Heart of Man" (Lecture IV).

BENJAMIN W. ROBINSON

HOW TO FIND GOD

Edited by Sydney Strong. New York: Association Press, 1931. 64 pp. \$0.35.

The editor of this very successful little collection conceived the idea of turning "to the

public" for the best popularly intelligible statements as to how to find God. This method of procedure is democratic and has much in its favor.

The fifty replies printed show great variety and afford a wealth of suggestion.

Our own alumnus, Claude Warren (1919) has told (p. 60) how he and the lumbermen of Wisconsin have found God. "In trying to carry the Gospel message to people in such needy communities, I have found God in a way that I never experienced before. And what a joy it was to share this experience with boys who caught the glow of satisfaction in trying to help others."

BENJAMIN W. ROBINSON

A HISTORY OF THE ICONOCLASTIC CONTROVERSY

By Edward James Martin. London: Society for Promoting Christian Knowledge, n.d. 282 pp.

It is a joy to read a meaty—although not particularly juicy—book like this! Here is a scholarly treatment of an important, hitherto mooted subject in the history of Byzantine Christianity. The author bases his conclusions upon a careful use of the sources. His book supersedes everything written on the subject before. It is to be heartily recommended to those who have a taste for something more solid than hortatory or homiletical material to be used in the next week's sermon.

MATTHEW SPINKA

THE RUSSIAN CHURCH

By Nicholas Brian-Chaninov. New York: Macmillan, n.d. 210 pp. \$2.50.

Although the author is a Russian, apparently well acquainted with the native literature dealing with the subject, the book he produced does not do justice to his qualifications. He is decidedly biased in favor of the Roman Catholic church, and affords relatively too much space and prominence to the relations between the Holy See and Russia.

But aside from the general bias, attention must be called to a number of dubious assertions. The author disregards, without giving any good reason for it, Golubinsky's evidence for Vladimir's pre-Chersonese date of his

conversion; and he treats Patriarch Nikon as if he were a Thomas à Becket. The treatment of the post-revolutionary period is particularly poor. The author often seriously misstates facts, as when he affirms that Patriarch Tikhon "continued to govern the faithful" after he had been deposed by the Council of 1923 (p. 158), although Tikhon then had been in prison for over a year. Brian-Chaninov actually seems to have supposed (p. 159) that the "reformist" parties came into existence after the Council of 1923, although what was his idea as to the personnel of that Council is certainly puzzling.

The book written by M. Brian-Chaninov is certainly not the one for which we have been waiting.

MATTHEW SPINKA

JUSTINIAN

By G. P. Baker. New York: Dodd, Mead, 1931. 340 pp. \$3.50.

This book is a mild fraud. It gives much more prominence to Belisarius and his military campaigns than it does to Justinian. It is most heartily recommended to the R.O.T.C. instructors and other military strategists—with the caution that Belisarius' reliance upon the mounted archers is thoroughly out of date now. But for people who happen to be interested in the architectural, legal, and religious policies and accomplishments of Justinian, the work is entirely disappointing.

MATTHEW SPINKA

THE INNER LIFE OF CYPRUS

By Demetrios Stylianou. Nicosia, Cyprus: J. G. Cassulides, 1931. 100 pp. \$0.50.

To know the religious life of any people it is not enough to study the official creeds of the predominant confessions. There are traditional beliefs, folk lore, superstitions, mores, customs, and many other means through which the popular faith, the "secondary Christianity" of a people, manifests itself. Our graduate, Demetrios Stylianou, has done his people a real service by collecting these popular beliefs. His work makes delightful and deeply interesting reading. His description of the quaint customs of the Cypriote folk is clear and succinct. It affords the reader an illuminating

insight into the real spiritual forces which fashion and control the lives of the people he is describing.

The book is not for sale in bookstores, but may be secured directly from the author, by addressing him at the Seminary.

MATTHEW SPINKA

RELIGION AND THE NEXT GENERATION

By Edwin Ewart Aubrey. New York: Harpers, 1931. 188 pp. \$2.00.

Dr. Fosdick has called attention to the abiding categories that underlie the changing forms of religious thought. Professor Aubrey carries this insight one stage farther. He focuses attention on an equally significant, though largely overlooked, emotional factor in an individual's transition from an untenable inherited theology to a vital religion of his own. Religious convictions are not merely beliefs, they are beliefs that satisfy profound emotional needs. The conventional strategy of the religious liberal has often failed to recognize that it is not enough to reconstruct doctrine to make it consonant with new knowledge. It is also necessary to transfer the emotions connected with the outgrown belief to the new idea or ideal. This procedure is made doubly difficult by the fact that the same doctrine may satisfy quite different emotional needs. It is high time for the liberal to deal with people not only on the intellectual level but also on the emotional plane; not only to reconstruct doctrine but to redirect emotion.

Dr. Aubrey formulated his thesis originally in connection with college students and with parents who wonder what they can teach their children about religion. It is for such persons and the leaders who are trying to help them that his carefully elaborated analysis and exposition will prove most valuable. These people are for the most part not only outside the churches but also uninterested in programs of community welfare such as the churches have always supplied with leadership. Dr. Aubrey, himself a devoted worker in his local church and a vigorous and responsible participant in many community enterprises, gives cogent reasons for this practical faith that is in him.

His book raises further questions. It may be asked whether all the emotional needs satis-

fied by the discarded beliefs can be met by the new doctrines? Does no emotional loss occur as we transfer emotions from infantile to adult religious doctrines? It may also be questioned whether Dr. Aubrey has not unnecessarily handicapped himself by his hesitation to give more specific intimations of the emotional coloring of his own reconstructed religious faith. True, in chapters dealing with the meaning of God, with prayer, and with Jesus he has indicated in general terms some of the intellectual changes that must be made, and which presumably he has made. He has been less successful in displaying the ways in which the new ideas satisfy his emotional needs of security, adventure, and the rest. Yet the reader should be not only intellectually convinced but emotionally touched as well, if he is fully to accept the author's important thesis. Doubtless Dr. Aubrey was loth to do this, not merely because he is a modest teacher rather than a preacher, but also because he has aimed to suggest a method rather than to specify the particular results to be achieved. And perhaps he is right after all. The professor should not usurp the preacher's function.

A. C. MCGIFFERT, JR.

MEETING THE CHALLENGE OF
MODERN DOUBT

By James Gordon Gilkey. New York: Macmillan, 1931. 249 pp. \$2.00.

Dr. Gilkey addresses himself in this volume, as he has addressed himself thousands of times in personal interviews and on the platform, to the "perplexed conservative" and the "wistful but unconvinced" college student as well as to maturer men and women who emotionally are in the church but intellectually not of it. Repeatedly reminding his readers of the significant features of Christianity which remain unchallenged by modern doubt, he directs his facile and vigorous apologetic at such salients as God's initiative and his care for the individual, prayer, substitutes for the older evangelism. His theology is that of the practical preacher of a liberal Christianity of the pre-war brand, whose function will not become anachronistic until the last doubting conservatism has been helped to make his transition.

A. C. MCGIFFERT, JR.

GREATEST THOUGHTS ON IMMORTALITY

By Jacob Helder. New York: Smith, 1930. 183 pp. \$2.00.

"Immortality. I notice that as soon as writers broach this question they begin to quote. I hate quotations. Tell me what you know." Emerson's remark leaves Professor Helder's withers unwrung, for the latter has deliberately gathered a sheaf of quotations (his list of contributors is a distinguished one) and he has included not only affirmative but negative statements. Thus he places at our disposal a cross-section of the present-day ideas about immortality of articulate men of culture. The attitudes of the inarticulate masses he could not, of course, deal with. Most significantly of all he has not tried to interpret the statements he has collected. That is all to the good. But each reader will inevitably find himself attempting such an interpretation and trying to estimate the significance of these confessions of faith or unfaith in immortality.

A. C. MCGIFFERT, JR.

THE CHRISTIAN IDEAL FOR
HUMAN SOCIETY

By Alfred E. Garvie. New York: Smith, 1930. 477 pp. \$4.00.

Systematic treatments of Christian ethics are greatly needed in a time like ours when we tend to deal fragmentarily with each isolated problem by itself without reference to any single controlling point of view. This book by the great English Congregational scholar not only calls attention to this deficiency, which many are hardly aware of, but also admirably meets the need. It is worth a hundred of the littler books of the day. Dr. Garvie first came into prominence in 1899 when he published a book on the Ritschlian theology. He has served as a member of the executive committee of the English Copec. In the present volume and in the *Christian Doctrine of the Godhead*, a companion piece published a few years ago, he has gathered up the ripe harvest of years of reflection and practical endeavor. He divides his book into three main sections. (1) Ethical: the standard of moral judgment, human ideals, virtue, and graces. (2) Psychological: the factors of human development

and the formation and redemption of human character. (3) Sociological: the family, citizenship, industry, the church.

Obviously a comprehensive treatment such as this cannot deal at length with any of these problems. Its service is rather to guide thought into taking the whole ethical life into account and to offer a point of view consistently applied by which one may check one's own deviations such as, for instance, in the case of the present reviewer, the giving of a larger place to ethical experimentation.

A. C. MCGIFFERT, JR.

"YES. BUT—," THE BANKRUPTCY
OF APOLOGETICS

By Willard L. Sperry. New York: Harpers, 1931. 185 pages. \$2.00.

Shortly after Dean Sperry's *Disciplines of Liberty* appeared, a prominent ministerial friend of his said to me, "I don't see what right Sperry has to publish a book like that. It starts nowhere and it arrives at the same place." The complaint is not altogether a caricature of the author's method. He does not first present a thesis and then gradually unfold its implications until by reasoned stages he reaches a conclusion that had not been apparent at the first. Instead he selects a great insight, an illuminating principle or a novel intuition, and then circumspects it, examining it from a dozen different and unexpected angles. It is the method of art rather than of logic, and like a work of art his books have something fresh to offer us each time we return to them.

Dean Sperry describes himself as an illiberal liberal. Liberalism, he believes, has reached the late afternoon of its long day, issuing logically in "the theological platitude," called humanism. Christianity must now come about on a new tack (this figure is developed with characteristic "Sperryesqueness") and point away from the humanistic toward the cosmic qualities of deity. The time has arrived for the liberal to glorify God instead of man—and also, parenthetically, to quit talking so much about religion. ("People talk frantically about love [and religion] not when they are falling in love but when they are falling out of love.") Intimations of an illiberal movement away from the world within toward the world without,

Sperry discovers in three contemporary tendencies, which have as yet no theological form: a more objective art, a genuine and widespread interest in what Jeans calls "the universe around us," a new note of disinterestedness in morality.

Thus there is prophecy as well as much wisdom in this urbane, leisurely, and spirited book.

A. C. MCGIFFERT, JR.

HISTORY OF THE CHRISTIAN PEOPLE

By Henry K. Rowe. New York: Macmillan, 1931. 534 pp. \$4.00.

When I saw the first announcement of Professor Rowe's new book, I was very eager to see it. Ah, I thought, here we are finally given a work which takes into account that living, really living, people made what we call the history of the church. Knowing how very courageous a man must be to write a comprehensive church-history from the beginnings until the present day, I deemed Professor Rowe particularly brave for undertaking to write it from a new viewpoint.

Having now read the book, I must state that the title is deceptive. For what is offered does not meet the expectations just described. Professor Rowe is merely the author of another textbook, intended primarily for students, but adapted to wider reading. It differs from similar works in so far as it is written in a vigorous, often beautiful, sometimes even glowing, style. This makes the reading particularly of the first chapters exceptionally pleasant. But as soon as the reader gets accustomed to Professor Rowe's eloquence and begins to pay more exclusive attention to the facts presented and to the viewpoint from which they are discussed, he begins to question the merits of this new textbook. For he feels the lack of clear organization and regrets the author's failure to clarify the leading issues which controlled the development of the church and steered it into its various courses. In other words: There is too much style in Professor's Rowe's story and too little clear interpretation. That is probably why he is often guilty of too much simplification of main problems so that one is almost led to charge inaccuracy. But perhaps the reason for all this

is that there is too little use of primary sources. The new material that one expects in a church history entitled *History of the Christian People* cannot be found. In fact, it seems that Professor Rowe composed his book chiefly with the help of the best known of the numerous, both general and specific, works that have been devoted to the study of church-history. The result is that his own work is more general than it ought to be. The only exception that must be made to this statement is that the American church receives more attention than is usually given to it in general books on church history.

I hope not to be unfair when I characterize this *History of the Christian People* by saying that it contains the knowledge and the general impressions of one who has made an extensive, but hardly critical, study of the church. I cannot consider it, therefore, a good textbook, and I doubt whether it will supersede the other, often inadequate, works on the subject, that are now generally used. I wish, however, they were all so readable as Professor Rowe's book!

W. PAUCK

JOHN CALVIN, THE MAN AND HIS ETHICS

By Georgia Harkness. New York: Holt, 1931. 266 pp. \$3.00.

Although we hear much of the influence of Calvinistic ethics upon our lives, we are not in possession of books from which to derive a knowledge of the ethical teachings of Calvin himself. Miss Harkness has set out to correct this shortcoming and offers a good study of the character and ethics of the Genevan reformer. After a brief sketch of his career, she discusses, on the basis of an analysis of the sources, the various phases of Calvin's ethics, paying special attention to the problems of the family and to the moral question of economics and industry. The latter problem seems to be most significant to the author herself. She deliberately devotes much space to the issues raised by Max Weber's famous essay on *Protestant Ethics and the Spirit of Calvinism*.

Miss Harkness has rendered a valuable service to theologians and historians—as well as to those who are interested in the growth of our social ethics. She presents the facts clearly and fully, and her lucid style deserves special

mention. But I feel that I should add some critical remarks. They refer to certain *nuances* of the book rather than to its totality, but it seems to me that they apply to rather significant points.

1. Miss Harkness has not written a truly historical book. In the first place, she has not consistently realized that Calvin's background determined much of his ethics. And, furthermore, she too has fallen into the error of identifying Calvin too readily with the Calvinists. Her book is occasionally marred by remarks about the later "Calvinists" which darken rather than illuminate the understanding of Calvin. Some of her (mildly socialistic) value-judgments smell of a journalism which is out of place in a historical essay.

2. Her judgments of the Reformation and its historical contributions are sometimes faulty. Her statement that Protestantism created a new doctrine but not a new ethics is historically unjustified. So are her repeated remarks about Calvin's appreciation of the Bible as "verbally inspired." Her characterizations of Calvin's Old Testament legalism and literalism are overdrawn; Calvin as well as Luther interpreted the Old in the light of the New Testament. The Sermon on the Mount was much more in the foreground of their thinking than she seems to believe.

3. A more thorough perusal of Holl's contributions to the understanding of the Reformation would have prevented Miss Harkness from committing these errors. If she had read his essay on *Die Geschichte des Wortes Beruf* more carefully than she evidently has done, she would have noticed the radical difference between Thomas Aquinas and Luther and the close affinity between Luther and Calvin. Holl's article on *Die Frage des Zinsnehmens in der reformierten Kirche* would have compelled her to state, still more strongly than she has done, that Calvin was profoundly aware of the dangers of riches and "capitalism."

I refer to Holl's writings not because I happen to know them well, since he was my teacher, but because they contain the most important analyses of the theology and ethics of the Reformers and because they are almost classical in their significance. Overlooking them means to repeat many of the mistakes and

shortcomings which he, on the basis of an amazing knowledge of the sources, has definitely corrected.

W. PAUCK

THE MAKING OF THE CHRISTIAN MIND

By Gaius Glenn Atkins. New York: Smith, 1931. 336 pp. \$1.00.

Dr. Atkins' spirited and inspiring interpretation of Christian history now appears in a limited one-dollar edition. It is highly recommended to all who are not yet acquainted with it.

W. PAUCK

THE LITURGICAL PORTIONS OF THE
GENEVAN SERVICE BOOK

By William D. Maxwell. Edinburgh: Oliver & Boyd, 1931. 222 pp. 12s.6d.

This detailed historical analysis of John Knox's *Genevan Service Book* of 1556 will become known as the most significant contribution to the understanding of the liturgies of the Reformed (Calvinistic) church.

W. PAUCK

THE SIGNIFICANCE OF KARL BARTH

By John McConnachie. New York: Smith, 1931. 288 pp. \$2.00.

To all those who are concerned about our present theological dilemma and who look for a vigorous theology in an age that has destroyed old authorities and hesitates to create new ones, a study of the Barthian theology is a fascinating and refreshing duty. This new and yet old "Theology of the Word of God" seems to point the way out of their difficulties. I should like to find the man who, knowing that the "liberal" religious optimism and the humanistic tendencies in the theology of the last decades cannot satisfy his Christian conscience, can escape the tremendous appeal of Barth's critical thought, after he has once begun to make a thorough and honest study of it. Almost inevitably an interested student of Barth will become his disciple. To everyone who is partly disillusioned about the potency of religious liberalism, Barth will do the rest.

These statements apply to the author of the

book under review. In 1927 he wrote a cautious article in the *Hibbert Journal* entitled "The Teaching of Karl Barth." He was then attracted by the new theology, but did not yet submit to it, although his criticisms by which he tried to guard and protect himself were not very valid. Today he writes as an ardent disciple of Barth. In this book, he offers a faithful, competent, understanding exposition of the teachings of his master. He has thoroughly acquainted himself with the Barthian terminology and is therefore liable to encounter the same difficulties as Barth himself. For the Barthian language is enigmatic if heard and read by the uninitiated. But Mr. Hoyle compensates for this shortcoming by a careful organization of his material, an accomplishment for which he deserves great admiration.

I do not hesitate to call his work an excellent introduction to Barth's theology. All those, however, who look for a critical or historical analysis of Barth's theology, will not find in it what they want.

W. PAUCK

EDUCATION IN CHURCH MUSIC

By Karl Pomeroy Harrington. New York: Century, 1931. 167 pp. \$2.00.

Into a single substantial volume of 167 pages Professor Harrington, best known as the editor of *The Methodist Hymnal*, has crowded an almost alarming mass of information and opinion. His basic thesis is the intelligently elaborated assertion that American taste in church music is generally at a low ebb, and needs thorough renovation and re-education. In order to help fill the need he so wholesomely analyzes, he gathers together all the useful educational material he can find. Chapter follows chapter on choir directing, congregational singing, musical history in brief survey. The second half of the book is given over to full lists of anthems, hymns, solos, and organ pieces.

I wish it were possible to approve as wholeheartedly of Mr. Harrington's achievement as of his intention. The fundamental weakness of the book lies, as many musicians must agree, in the author's inability to judge securely between good music and bad. His historical chapter, for example, starts out boldly with an

appreciative mention of many of the older classics, and winds up with a discussion of the work of recent and contemporary composers which patently intends to tread on nobody's toes, and to leave out of the book the name of nobody who is likely to think his name ought to be put in. His lists of performable music suffer from the same exchange of amenities, and thus become an unreliable basis of selection for the very layman or semi-professional musician at whom the book is aimed. It is unfortunate that Mr. Harrington should not have preferred losing a friend or two to losing a reputation for professional candor.

The excellent bibliographical lists at the end of each chapter may have the valuable result of inducing readers to make further explorations into the field of church music. The matter on hymns is given a concrete character by the use of plates rather indiscriminately selected from H. Augustine Smith's popular *New Hymnal for American Youth*. I am inclined to congratulate Mr. Harrington more upon the timely impulse which led him to undertake the book than upon his mastery of so wide a range of subject matter.

CECIL MICHENER SMITH

LYRIC RELIGION: THE ROMANCE OF
IMMORTAL HYMNS

By H. Augustine Smith. New York: Century, 1931. 517 pp. \$4.00.

Professor Smith's newest publication is a compendium of stories and "interpretations" of a hundred and fifty favorite hymns. Gathered within its five hundred pages are a variety of facts and fancies attached to the texts, which are arranged, with the best possible logic, in alphabetical order. To the simple soul who likes a hymn better because he knows that its author was blind, or dying, or likely to be stoned for his beliefs, this book will be a treasured picture-album. The reader with a philosophic cast of mind, on the other hand, will find but slight stimulation either in these homely biographies, or in such explanations as the following, intended to illuminate "Christian, dost thou see them":

"The forces of evil are varied in their manifestations: 'see them,' 'feel them,' 'hear them,'

both without, 'on the holy ground,' and 'within.' However clever and subtle they may be, the Christian has really no cause for fear; he has strength sufficient to smite them [why no quotation marks?], 'the strength that cometh by the holy cross.'"

Music has evidently played a secondary rôle in the "romance of immortal hymns." Professor Smith's comments upon the various tunes is niggardly. Sometimes I think he must be spoofing us, as when he says, "The three-four count of the 'Italian Hymn' suggests the perfect time of medieval chorus singing, symbolic of the three persons of the Trinity." Must we now include "On the Beautiful Blue Danube," and all the rest of the waltzes, in our lists of religious music? And what will the poor Unitarians do now since no hymns at all, except Catholic plain song, have less than two counts to a measure? Notes on many of the other tunes are more convincing than this, however, although the author's knowledge of facts is not always sufficient to keep him from such inaccuracy as to suppose that Haydn wrote the "Austrian Hymn," which is in origin a Croatian folk-song.

Sprinkled in between the stories and interpretations are a miscellany of somewhat child-like lists, such as "Twenty Women Hymn-Writers," "Names of Deity in Hymns," "Hymns by College Presidents," "Teen-Age Poets in the Hymn-Book."

Among the more positive values of the book are a series of rituals and services of worship evolved to fit various hymn-tunes, and a complete set of eleven indexes, which are useful in organizing the extremely discrete and confused contents. Those who demand neither scholarly accuracy nor logical organization will doubtless be fully satisfied by the readable style and pictorial character of the book.

CECIL MICHENER SMITH

RELIGION FOLLOWS THE FRONTIER: A
HISTORY OF THE DISCIPLES
OF CHRIST

By Winfred Ernest Garrison. New York: Harpers, 1931. 317 pp. \$2.50.

"Understanding, not propaganda, is the aim" of the author, for he assures us that his "purpose is neither to minister to the pride"

of the Disciples, "nor to make proselytes" of the Gentiles.

History is the story of mankind, the study of which enables us the better to understand our own age and to meet its problems. Therefore, any work which will add to our knowledge of the past is a valuable contribution. The Disciples of Christ, a sect indigenous to America, is today one of the representative denominations of the land. No one can have a complete picture of American history and life without some knowledge of this significant religious body. The romance of the frontier is in no small degree debtor to this group of people who played an important rôle in Kentucky and Tennessee and extended into the "new west" as the frontier advanced. Both from the standpoint of the student of religion and the student of history, the need for authentic histories of American Christianity and its various denominations is great.

Employing a readable and interesting style, Professor Garrison, an outstanding scholar in the field of American church history, has succeeded in doing an important work very well. Upon reading the book one does understand the Disciples. Ordinarily it is assumed that Thomas and Alexander Campbell and Barton W. Stone were the great triumvirate of Disciples' history. The writer reveals a fourth great personality who was in a sense the organizing genius of the movement—Walter Scott.

While in no way an indictment of the main thesis of his book, Dr. Garrison betrays a common mistake when he refers to the Plan of Union of 1801 and the American Board of Commissioners for Foreign Missions. The Plan of Union embraced more denominations than Presbyterians and Congregationalists, and it did not pass out of existence until 1852. The American Board was organized by the General Association of Massachusetts (Congregational) and did not become interdenominational in character until later. There is need for an authentic history of the Congregationalists and Presbyterians.

This work will be welcomed by the student of church history as the best book on the subject since the appearance of the *American Church History Series* in 1894, and it is super-

rior to that part of the series dealing with the Disciples. The preacher will find it worth owning and using because of its rich homiletic material.

GORDON A. RIEGLER

TORCHLIGHTS OF THE CHEROKEES:
THE BRAINERD MISSION

By Robert Sparks Walker. New York: Macmillan, 1931. 339 pp. \$3.00.

Any impartial reader of that part of the history of the United States dealing with the removal of the Cherokee Indians from their well-cultivated farms in northern Georgia in 1836 must blush with shame at the dishonesty, the selfishness, and the cruelty which attended that episode. The Cherokee nation in 1826 possessed 22,000 cattle, 7,600 horses, 46,000 swine, 2,500 sheep, 762 looms, 2,488 spinning wheels, 172 wagons, 2,943 plows, 10 saw mills, 31 grist mills, 62 blacksmith shops, 8 cotton machines, 18 schools, 18 ferries, and a number of public roads. The houses of the Cherokees ranged from brick mansions to log cabins, the mass of the people living in comfortable log houses. This had been accomplished through missionaries sent out by the American Board of Commissioners for Foreign Missions, with the co-operation of some earlier Moravian workers. The missions were located in northern Georgia and Alabama, and southeastern Tennessee; the chief station, Brainerd, named in honor of David Brainerd an earlier Indian missionary hero, was located on the Tennessee-Georgia line, a little south of the present city of Chattanooga. The story of the twenty years of the life of the mission is here interestingly told, by one who was born within two miles of the old mission. His story is based largely on manuscript sources, obtained from the archives of the A.B.C.F.M. now found at the Andover-Newton Theological Seminary. It is a story which stirs both admiration and wrath; admiration for the heroism of the missionaries and indignation that American citizens could have been guilty of such gross inhumanity as was meted out both to the missionaries and the Indians by officials of the state of Georgia in the tragic years 1836-38.

W. W. SWEET

WE NEED RELIGION

By Ernest Fremont Tittle. New York: Holt, 1931. 156 pp. \$1.50.

It is one thing to say that "we need religion"; it is quite another thing to indicate what kind of religion we need. Many observers of present-day life would agree that there is an interest in religion. People are wistful about it. But, as Tittle points out, while they are not indifferent to religion they are uninterested in the kind of religion that is being offered.

In this series of addresses, the author endeavors to present some aspects of religion which will meet modern needs. He does not believe that the crucial problem lies in making religion credible. The supreme task today is to present a religion which is effective—one which will meet the deepest needs of the individual, and one which can grapple with the social problems of its day.

A reader of this volume can readily understand why many people derive great benefit from the preaching of Dr. Tittle. His style is direct and vigorous. Clarity of thought is always present. In these addresses there is an interplay between the personal and the social. He ministers to the individual without being an "individualist"; he seeks to remedy the ills of a sick society without being merely a "social reformer."

There is also the interplay between the present and the past. One knows that these sermons were delivered to our age. The depression and the unemployed "vet" selling apples are here. But throughout his dealing with modern problems, there is the reaching back to the great values of religion which have been useful to the people of another day. He finds in Jesus and his acceptance of the cross a way which will bring individual and social help.

ROLLAND W. SCHLOERB

SUPERVISION OF RELIGIOUS EDUCATION

By Ernest John Chave. Chicago: University of Chicago Press, 1931. 352 pp. \$2.50.

This book fills a long-felt need. More recent developments in religious education as practiced by the churches have made it clear that progress could come at many points only

through better records, more clearly defined supervisory relations, and a clearer grasp of objectives on the part of teachers and staff. The "missing link" has often enough been the lack of careful and continuous supervision.

Professor Chave has set about the task of showing how this could be provided. His approach is specific, analytical, yet comprehensive withal. There are successive chapters on "The Meaning of Supervision," "Objectives," "Visitation of the Teacher at Work," and "Conference after Visitation." The processes are brought into clear, practical focus by introducing forms and schedules for observing, recording, and analyzing specific problems of classroom procedure, group leadership, and administrative duties.

The closing chapters on "District Supervision" and "Tests and Measurements" point out ways in which specific and cumulative records may be made by those who are prepared to undertake such a plan on a more comprehensive scale. The Appendixes contain still further forms suggestive of practical ways in which teachers might be encouraged to report what goes on in class sessions from period to period. Anyone who knows the paucity of records in our churches and who has the ambition to make some kind of advance beyond the stereotyped record of "attendance and offering," will be more than rewarded by turning to this book. It is at once clear in general theory and specific in its treatment of practical needs in the field.

WALKER M. ALDERTON

THE HOUSE BEAUTIFUL

A play in three acts by Channing Pollock. New York: Samuel French, 1931. 150 pp. \$2.00.

The author of *The Fool*, *The Enemy*, *Mr. Moneybags*, and various other well-known plays here gives us a drama centered about a man and wife who not only fell in love with each other in a clean and decent way but were loyal until death. The central struggle in the play is the struggle of this man and woman to maintain the integrity of their home and their marriage in the face of the attacks upon it of the disintegrating forces of modern life. Poverty assaults that home, sickness, calumny,

unemployment, political corruption, pagan ideas, and finally death itself, but, through it all, husband and wife remain steadfast, raising their family and growing souls of beauty. As drama it is rich in emotion, character, conflict, suspense, and choice. One cannot lose hope in the American theater in spite of its frequent and serious expeditions down the primrose path, so long as plays of this sort prove successful. *The House Beautiful* ran most of last year in New York and is now beginning a run in Chicago. It is not yet available for amateur production, but doubtless will be within a couple of years. It will be much more difficult to produce than *The Fool* or *The Enemy*, but its spiritual values are greater.

FRED EASTMAN

NEW ANTHOLOGIES OF POETRY

Quotable Poems, Volume II. Compiled by Thomas Curtis Clark. Chicago: Willett, Clark, 1931. 370 pp. \$2.50.

The Golden Book of Faith. Compiled by Thomas Curtis Clark. New York: Smith, 1931. 273 pp. \$2.00.

When these books came to my desk, I said: "This man Clark is writing too many anthologies. He will overdo the job." I had read his

Quotable Poems and *Poems of Justice* and both had an honorable place on my shelves. There surely would not be room for two more, especially if they were made up of left-overs.

Then I began to read *Quotable Poems, Volume II*. When I had finished it, I had come to the conclusion that Volume I contained the left-overs and Volume II the really important poems. That, of course, is an exaggeration, but the fact remains that both volumes I and II are indispensable. One thing that makes them unusually valuable is that there are four indexes: subjects, authors, title, and first lines. If you can't find the poem you want with such a complete classification you had better write your own or try prose.

I feel less enthusiastic about *The Golden Book of Faith*. Many great poems are in it and the book has the same complete set of indexes, but the arrangement is less clear. Why should one separate poems of the inner life, for example, from poems of strength and courage, or the latter from poems of patience and suffering, or from poems of the nobility of man?

Mr. Clark has become our leading anthologist of religious verse, because of his sensitivity, his insight, and his discrimination.

FRED EASTMAN

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PART II

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Hammond Library Extension Service Bulletin

DESIRING to be of the utmost usefulness, the Hammond Library conducts an extension service whereby the most important and the latest books are offered to our constituency. This service is rendered with the idea of helping the minister to map out his work and to keep him in touch with the latest literature in all fields of his interest. In quarters during which the great church seasons or other special programs occur, a bibliography is presented dealing with literature helpful for these occasions.

The persons eligible for the service comprise all students and graduates of our Seminary, as well as all Congregational ministers residing in the following states: Arkansas, Colorado, Illinois, Indiana, Iowa, Kansas, Louisiana, Michigan, Minnesota, Missouri, Montana, Nebraska, New Mexico, Oklahoma, North Dakota, South Dakota, Texas, Wisconsin, and Wyoming.

The service is rendered in accordance with the following regulations:

Only one book may be drawn at a time, and may be kept two weeks from the date when received, but is not renewable. Postage both ways is to be paid by the borrower, and is payable in two-cent stamps upon return of the book.

It is advisable that a list of five to ten titles in their order of preference be submitted, since the first choice may not always be available. Upon returning a book, a new request for the next book should be sent, if it is desired. In addition to the new books the entire collection of the library is open to Congregational ministers, subject to the same regulations, except that the older books are renewable.

In accordance with the permission granted by the postal authorities to the Seminary, the rate of postage on books sent out by our library is greatly reduced. The reduced rate of postage applies, however, only to those residing within the first three zones, for which the rate is three cents for the first pound and one cent for each additional pound. In order to be entitled to this rate, the special label which is inclosed with every book mailed out under this ruling must be used. Borrowers residing beyond the third zone must pay the regular parcel-post rates.

The following is a list of new books added lately:

Bible Study:

BALLARD, F. H.: The Spiritual Pilgrimage of Paul
BOS, JACOB: The Unique Aloofness of Jesus
CAREY, S. P.: Jesus and Judas
COUCHOUD, P. L.: The Book of Revelation
DODD, C. H.: The Bible and Its Background
DUNCAN, T. G.: Digging up Biblical History
GARSTANG, JOHN: Joshua: Judges
GORDON, T. C.: The Rebel Prophet: Jeremiah
HART, J. S.: The Gospel Foundations
HOERNLE, E. S.: The Record of the Loved Disciple
KIRKLAND, WINIFRED: Portrait of a Carpenter
LYMAN, M. R. E.: The Fourth Gospel and the Life of Today
MACKINNON, J.: The Historic Jesus
OLMSTEAD, A. T.: History of Palestine and Syria
PEAKE, A. S.: The Servant of Yahweh
RANSTON, H.: The O. T. Wisdom Books
RATCLIFFE, E.: The Four Gospels in the Light of History
RAVEN, C. E.: Jesus and the Gospel of Love
SMITH, J. M. P.: The Origin and History of Hebrew Law
WALKER, A. J.: I am of Apollos

Church History:

BREEN, Q.: John Calvin
BROOKE, Z. N.: The English Church and the Papacy
COULTON, G. G.: In Defence of the Reformation
GARRISON, W. E.: Religion Follows the Frontier
HARKNESS, G.: John Calvin, the Man and His Ethics
PEEL, A., ed.: Essays Congregational and Catholic
ROWE, H. K.: History of the Christian People
SMITH, M.: Studies in Early Mysticism in the Near and Middle East

*Missions and the Science
of Religion:*

ANDREWS, C. F.: Mahatma Gandhi at Work
BURROWS, M.: Founders of Great Religions
CLENNELL, W. J.: Historical Development of Religion in China
EDDY, S.: The Challenge of the East
HUME, R. E.: The Thirteen Principal Upanishads
MOTT, J. R.: The Present Day Summons
POLAK, M. J.: Mr. Gandhi: The Man
SCHWEITZER, A.: The Forest Hospital at Lambarene

*Philosophy, Psychology,
and Science*

DEWEY, JOHN: Philosophy and Civilization
RUSSELL, B.: The Scientific Outlook

SADLER, W. S.: Piloting Modern Youth

Religion and Theology:

BIXLER, J. S.: Immortality and the Present Mood
BRUNNER, H. E.: The Word and the World
BURR, J.: Studies in the Apostles' Creed
GILKEY, T. J.: Meeting the Challenge of Modern Doubt
HEADLAM, A. C., ed.: The Doctrine of Grace
HORTON, W. M.: Psychological Approach to Theology
JOHNSON, W. H.: Humanism and Christian Theism
JONES, R. M.: Pathways to the Reality of God
KEYSER, C. J.: Humanism and Science
MACINTOSH, D. C.: The Pilgrimage of Faith in the World
of Modern Thought
MATHEWS, S.: Growth of the Idea of God
OTTO, R.: Religious Essays
PAUCK, W.: Karl Barth
SPERRY, W. L.: Yes, But—
TROUT, D. M.: Religious Behavior

Pastoral Theology:

BUTTRICK, G. A.: Jesus Came Preaching
CAMERON, W. A.: The Clinic and the Cleric
JEFFERSON, C. E.: Other Nature Sermons
JEFFS, E. H.: Princes of the Modern Pulpit in England
JONES, E. S.: The Christ of the Mount
KRUMBINE, M. H.: Ways of Believing
LICHLITER, M. H.: The Healing of Souls
MCCALL, W. S.: Christ's Shining Way
MCKENZIE, T. G.: Personal Problems of Conduct and
Religion
MOORE, BROWNE P.: The Psychology of Worship
NIXON, J. W.: Moral Crisis in Christianity
PALMER, A. W.: Paths to the Presence of God
ROBERTS, R.: The Preacher as a Man of Letters
TITLE, E. L.: We Need Religion
WARD, J. W. G.: The Beauty of the Beatitudes
WESTON, A.: Sermons I Have Preached to Young People

Social Ethics:

COUNTS, G. S.: The Soviet Challenge to America
HOBSON, J. A.: God and Mammon
HOBSON, J. A.: Poverty in Plenty
MOORE, J. F.: Will America Become Catholic?
ROGERS, J. H.: America Weighs Her Gold
SINCLAIR, U.: The Wet Parade
SMITH, H. J.: Chicago, A Portrait

SONQUIST, D. E.: The Interests of Young Men

STALIN, T.: Leninism

TROELTSCH, E.: The Social Teaching of the Christian Churches (2 vols.)

Religious Education:

BENNETT, C. A.: The Dilemma of Religious Education

BETTS, S. H.: The Character Outcome of the Present Day Religion

CHAVE, E. J.: Supervision of Religious Education

McKIBBEN, F. M.: Improving Religious Education through Supervision

RICHARDSON, N. E.: Christ of the Classroom

*Drama, Literature, and
Biography:*

ATKINS, A. N.: Drama Goes to Church

BAKER, G. P.: Justinian

BEKKER, P.: Richard Wagner

BELLOC, H.: Crammer

BUCK, PEARL S.: The Good Earth

BUDD, K. L.: The Story of Donald Hankey

GRIBBLE, F.: Emperor and Mystic

HOLT, ANN: Joseph Priestly

LAMB, H.: Genghis Khan, Emperor of All Men

LEWIS, D. B. W.: Charles of Europe

PERRY, BLISS: Emerson Today

POLLOCK, CHANNING: The House Beautiful

RESTARICK, H. B.: Sun Yat Sen

RUSSELL, C. E.: Charlemagne

SHELDON, C. M.: He Is Here

VEGA, A. C.: Saint Augustine, His Philosophy

VERNADSKY, S.: Lenin: Red Dictator

Music:

HARRINGTON, K. P.: Education in Church Music

SMITH, H. A.: Lyric Religion

MATTHEW SPINKA, *Librarian*

Notice to Former Students

For our use in preparing the Alumni Notes for the March issue of the REGISTER will you kindly send us the sort of news about yourself that you like to read concerning your fellows? Have you changed positions recently, or published a new book, or received any honors, or accomplished any interesting projects, or brought any new children into the world? Tell us about it in one hundred words or less. No one can give this information more accurately than yourself. You will confer a favor upon the rest of the former students if you will give us the facts. Copy should be in the REGISTER office by January 20. The Alumni Notes will be prepared by Professor Benjamin W. Robinson.

Sincerely yours,

THE EDITOR

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